

THE
CENTENARY VOLUME

OF THE
Church Missionary Society

FOR
AFRICA AND THE EAST.

1799-1899.



LONDON :
CHURCH MISSIONARY SOCIETY,
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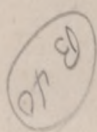
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CHURCH MISSIONARY SOCIETY

LONDON:

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1800-1800

AFRICA AND THE EAST

FOR

CHURCH MISSIONARY SOCIETY

OF THE

CENTENARY LOGBOOK

THE

INTRODUCTORY HISTORICAL SKETCH

DURING the eighteenth century next to nothing was done by British Christians to spread the knowledge of the Gospel among the Pagan, Heathen, and Mohammedan nations of the world. Two Societies, both identified with the Church of England, were practically the only agencies which aimed at discharging this duty, and the aim of both these was limited within narrow boundaries. The Society for Promoting Christian Knowledge, formed in 1698, aimed at discharging the object proclaimed in its title chiefly by providing schools and literature, and by subsidizing other institutions. It did not propose to employ living agents. Nevertheless, for well-nigh a century in God's good Providence, it was led to support and, indeed, virtually to direct a Mission among the Tamils of South India, which had been instituted by Frederick IV., King of Denmark, and which was manned by Lutheran missionaries, some of them, such as Ziegenbalg and Schwartz, among the greatest which the long roll of Protestant missionaries to India contains. The other Society referred to above, founded in 1701, had a title which appeared to contemplate an extensive scope of missionary operations, "The Society for the Propagation of the Gospel in Foreign Parts." But the charter of the Society defined its purpose as for the spiritual benefit of British subjects, though, as a matter of fact, it did from the first take measures to reach Red Indians and Negro slaves in the American colonies, to which its labours in the eighteenth century were mainly confined.

The closing decade of the eighteenth century witnessed a missionary awakening in England, the result of the Evangelical Revival of the preceding years. In rapid succession several missionary societies sprang into being, three of which have continued their labours to the present time. The first two were the Baptist and the London Missionary Societies, and the third

was the Church Missionary Society. The Baptist Missionary Society was founded in 1792, chiefly in response to the appeals of William Carey, who owed much spiritually to Thomas Scott. The London Missionary Society was formed three years later, in 1795, on an undenominational basis, several clergymen of the Church of England co-operating with a number of Independent and Presbyterian ministers.

THE CHURCH MISSIONARY SOCIETY.

The Church Missionary Society's origin may be traced mainly to one source. The members of the Eclectic Society, founded in 1783, who met in the vestry of St. John's Chapel, Bedford Row, of which Richard Cecil was then incumbent, discussed from time to time between 1786 and 1796 questions bearing on the missionary duty. Among the influences which directed their thoughts towards the heathen world, the most important was a plan for propagating the Gospel in Bengal, which originated with Charles Grant, George Udny, and David Brown, and was sent from India to William Wilberforce and Charles Simeon in 1787. The subject under discussion by the Eclectic Society, opened by Charles Simeon in 1796, was: "With what propriety, and in what mode, can a Mission be attempted to the Heathen from the Established Church?" and on March 18, 1799, John Venn introduced the subject: "What methods can we use more effectually to promote the knowledge of the Gospel among the Heathen?" On the latter occasion John Venn laid down the following principles:—(1) Follow God's leading and look for success only from the Spirit. (2) Under God all will depend on the type of man sent forth. (3) Begin on a small scale. (4) Put money in the second place, not the first. (5) The Mission should be founded on the Church principle, not the High Church principle. Surely it was justly observed of John Venn in the Society's Jubilee Statement that he was "a man of such wisdom and comprehension of mind that he laid down on that memorable occasion, before a small company of fellow-helpers, those principles and regulations which have formed the basis of the Society;" for to this day the same principles faithfully and adequately represent the policy and views of the C.M.S.

Within a month of the meeting of the Eclectic Society just referred to, the Church Missionary Society came into existence. In a first-floor room of an hotel in Aldersgate Street (the "Castle and Falcon"), on Friday, April 12, 1799, sixteen clergymen and nine

laymen met together. The Rev. John Venn, Rector of Clapham, was in the chair ; and the following four Resolutions were adopted :—

(1) "That it is a duty highly incumbent upon every Christian to endeavour to propagate the knowledge of the Gospel among the Heathen."

(2) "That as it appears from the printed Reports of the Societies for Propagating the Gospel and for Promoting Christian Knowledge that those respectable societies confine their labours to the British Plantations in America and to the West Indies, there seems to be still wanting in the Established Church a society for sending missionaries to the Continent of Africa, or the other parts of the heathen world."

(3) "That the persons present at this meeting do form themselves into a Society for that purpose, and that the following rules be adopted."

(4) "That a Deputation be sent from this Society to the Archbishop of Canterbury as Metropolitan, the Bishop of London as Diocesan, and the Bishop of Durham as Chairman of the Mission Committee of the Society for Promoting Christian Knowledge, with a copy of the Rules of the Society, and a respectful letter."

A Committee was chosen consisting of thirteen clergymen, of whom only four were beneficed, and eleven laymen, of whom John Bacon, R.A., the celebrated sculptor, was the best known. The name was adopted six weeks later : it was "The Society for Missions to Africa and the East." The name "Church Missionary Society" came gradually into colloquial use, and was officially adopted in 1812. The original Rules adopted by the Committee made (as at present) every subscriber of a guinea (or, if a clergyman, half a guinea) a member of the Society, and provided for the appointment of a general Committee of twenty-four members, one half of whom were to be clergymen. In 1812, on the revision of the Society's Laws, it was ordered that all the twenty-four elected members of the Committee should be laymen, and that all subscribing clergymen should be members of the Committee.

The first secretary of the Society was Thomas Scott, the Commentator. His successor was Josiah Pratt, who held the office from 1802 to 1824. A full list of the Office-bearers of the century is given in the fourth part of this volume, so that it must suffice here to mention Edward Bickersteth (1824-31), Henry Venn (1841-72), who was honorary, as were also Henry Wright (1872-80) and Frederic Wigram (1880-95), and as is Henry E. Fox (1895).

The meetings of the Committee during the first twelve years of the Society's history were held in the study of St. Anne's Rectory, Blackfriars, the Rev. W. Goode, one of the Committee, being

Rector. In 1812 a room for Committee meetings was hired at 169 Fleet Street. On December 13, 1813, a house on part of the site occupied by the present Church Missionary House, which had been rented, was for the first time the scene of a Committee meeting. On March 7, 1862, the Committee took formal possession of their own house, erected on their own freehold ; and on March 4, 1885, a new wing was occupied, which expanded the building to its present size.

The Society had no President until 1812. Then Admiral Gambier, a distinguished naval officer, was appointed. On his death Henry Thomas Pelham, the Earl of Chichester, accepted the office in 1834. He was spared till 1886, and during the fifty-one years he only once missed attending the Annual Meeting. Captain the Hon. Francis Maude then accepted the post. He was eighty-seven years old, and his appointment was made on April 12, 1886, the Society's eighty-seventh birthday. He had joined the Committee in 1834, the year in which his predecessor had taken office, and he had been Treasurer of the Society since 1861, succeeding John Thornton, who held that office for forty-six years since 1815, when he succeeded Henry Thornton, his uncle, the Society's first Treasurer. Captain Maude died a few months after his appointment, and Sir John H. Kennaway, Bart., M.P., the present President, was appointed in 1887. The same year Sir Thomas Fowell Buxton became Treasurer, and on his appointment to the Governorship of South Australia in 1895 Colonel Robert Williams, M.P., accepted the office. The first prelates to accept the office of Vice-Patron were Bishop Bathurst of Norwich and Bishop Ryder of Gloucester, both in 1815. Since 1841 the title of Vice-Patron has been reserved for the Archbishop of Canterbury, that of Patron being kept for a member of the Royal Family, and other bishops being members of the Society have been Vice-Presidents. Previous to 1841 sixteen bishops had joined the Society. In that year, after an alteration had been effected in the Society's Laws, Archbishop Howley of Canterbury accepted the office of Vice-Patron, which has been held by each of his successors. At the same time Archbishop Harcourt of York and six other English bishops became Vice-Presidents. In the Centenary year the Society had 126 episcopal Vice-Presidents. Nearly all the English and Irish bishops took part in the Centenary Commemoration either in London or in their own dioceses ; there were special services in most of the cathedrals ; while the Archbishop of Canterbury, besides preaching the Centenary Sermon in St. Paul's Cathedral, went down to Manchester and to Wimborne to assist in the local celebrations at those places.



THE CHURCH MISSIONARY HOUSE, SALISBURY SQUARE.

The first English candidate who corresponded with the Society was Henry Martyn, Senior Wrangler and First Smith's Prizeman in 1801. Family circumstances eventually prevented his going out as a missionary, but he did most valuable missionary work in India and Persia as a chaplain of the East India Company. Henry Martyn was present at the valedictory dismissal of the first two missionaries whom the Society sent forth on January 31, 1804. They were both Germans from the Berlin Seminary, and both in Lutheran Orders, for at that time it would have been impossible to obtain English Orders for these men, and the S.P.C.K. missionaries in India were all Lutherans. Of the twenty-four missionaries sent out during the Society's first fifteen years, seventeen were Germans. The first two English missionaries on the Society's roll went out as Christian artisans, or lay settlers, as they were called in the Reports, to New Zealand. The first two ordained men were trained by Thomas Scott at Aston Sandford, and sailed for India in 1815. The first University graduate was William Jowett, who was Twelfth Wrangler in 1810. Up to 1841 the Society had sent out sixteen University men; the same number went out between 1841 and the Jubilee in 1849; sixty-two sailed between 1849 and 1861, of whom thirty-five were from Cambridge, twenty-five being honours men and eight of them Wranglers; twenty-three between 1861 and 1872; forty-three between 1872 and 1882; and 223 between 1882 and 1899. The total number of graduates during the hundred years was 400, of whom Cambridge gave 218, Oxford seventy-one, and Dublin fifty-seven. During the century the total number of missionaries sent out was 2,003, of whom 1,518 were men and 485 women. During the first half of the century the numbers were 432 (393 men and thirty-nine women), and during the latter half it was 1,571 (1,125 men and 446 women). Of the 1,518 men, just one-half belong to the period before the first Day of Intercession in 1872, and half to the period since that memorable day. During the first fifty years the average number sent out was $8\frac{1}{2}$ per annum; from 1849 to 1887 it was 19; and from 1887 to 1899 it was $70\frac{1}{2}$. Thirty-seven C.M.S. missionaries (including three Africans) were raised to the Episcopate during the hundred years.

Offers of service by women were first made to the Society in 1815, when three Clifton ladies proffered their services. After discussion at two meetings, the Committee resolved not to send unmarried women abroad except sisters of missionaries going with or to their brothers. The first two female missionaries were sent out in

1819 to Sierra Leone, as "school-mistresses." Up to 1886 the Society had entered 103 women, unmarried or widows, on its list, and the Annual Report for 1886-87 showed twenty-two then on its staff, the majority being widows or daughters of missionaries. From 1887 to 1899 the names of 441 women were added to the roll. The Society's Missions have been largely helped by the ladies of the Society for Promoting Female Education (now absorbed in the C.M.S.), the Indian Female Normal School and Instruction Society (now the Zenana Bible and Medical Mission), and the Church of England Zenana Missionary Society.

It has been mentioned above that the first missionaries received their training under Thomas Scott. When he was obliged to give up the charge the men were distributed among various clergymen in different parts of the country. In 1825, on January 31, an Institution was opened in Islington in the house already standing on the ground purchased by the Society, now the Principal's house. The College building was opened in 1827. The Principals have been: the Rev. J. N. Pearson (1825-38), the Rev. C. F. Childe (1838-58), the Rev. T. Green (1858-70), the Rev. A. H. Frost (1870-74), the Rev. W. H. Barlow (1875-82), and the Rev. T. W. Drury (1882-99). The number of men sent out who received their training at Islington, not counting University men who spent a period in the College before proceeding to the field, was 648. In 1868 the standard of education for entrance to the College was raised and the curriculum was extended. These changes necessitated provision being made for a preliminary grounding of the candidates, and a Preparatory Institution was rented at Reading in 1869, under the Rev. R. Bren. This, after Mr. Bren's death, was removed in 1888 to Clapham, and placed under the Rev. F. E. Middleton. A few men have been sent into the field from this Institution without going to Islington. Since 1885 the Society has sent many of its women candidates to be trained at "The Willows," a Training Home in connexion with the Mildmay Training Institutions, and others since 1894 have been trained at "The Olives," a private Home opened in that year by Mrs. Bannister. In 1891 the Society itself opened a Women's Training Home at Highbury for such candidates as "through lack of means or of adequate educational advantages, or from other causes, are ineligible for admission to 'The Willows' or other similar institutions." This was placed under two sisters, the Misses Cates, who offered their services freely for the purpose.

The larger Colonies of the Empire have lately assisted in the

supply of missionaries. In 1892 the Society sent a deputation to Australasia, consisting of the Editorial Secretary, Mr. Eugene Stock, and the late Rev. R. W. Stewart, of the Fuh-Kien Mission. Their errand was not to collect money, but to invite Colonial Church people to take a share in the evangelization of the world by sending out their own missionaries and supporting them. An existing Association in New South Wales was re-constituted; and two new Associations were formed for Victoria and New Zealand. The Constitutions drawn up for them gave them power to select and train suitable men and women for the C.M.S. Mission-fields, care being taken that the local committee of selection should always be in full sympathy with C.M.S. principles and plans. In 1895 an Association on the same lines was formed in Canada. These four Associations had sent out twenty-two men and twenty-nine women to the Society's fields before the Centenary.

One of the memorials of the Society's Jubilee was a Home for missionaries' children. In the first instance three houses were rented in Milner Square, Islington, and the Home was opened with fifteen children on March 7, 1850, under the charge of the Rev. and Mrs. S. H. Unwin. But on April 8, 1853, a new building erected on a piece of ground in Highbury Grove was opened. On July 20, 1887, the occupation of the present Children's Home at Limpsfield, Surrey, was publicly inaugurated, towards the cost of which the Rev. and Mrs. F. E. Wigram generously gave 10,000*l*.

Nothing was done by the Society for many years to diffuse missionary information beyond the publication of the *Annual Sermon and Report*. In 1813, however, Josiah Pratt, the Secretary, began to publish a monthly paper called the *Missionary Register*, which he carried on for twenty-eight years. It was his own private venture, and quite unofficial, and its pages aimed at giving a systematic account of all Missions of all Societies, and did so with remarkable completeness. The Society's own publications, with the above exceptions, were linguistic works in various languages—grammars, dictionaries, primers, tracts, and translations of the Scriptures, Prayer-book, &c. The work of preparing such publications has still to be done by missionaries, but the cost of printing, &c., and in some instances the allowances of missionaries while engaged in translating, is mainly supplied by other Societies, especially the British and Foreign Bible Society, the Society for Promoting Christian Knowledge, the Religious Tract Society, and the Christian Literature Society for India. The Society first began to provide periodical literature for home readers in 1816, by the supply of a four-page *Quarterly*

Paper for humbler contributors, and in 1828 a small *Monthly Paper* was issued. This latter was enlarged in 1830, and became the *Church Missionary Record*. In 1838 a small paper called the *Church Missionary Gleaner* was started by Charles Hodgson, and the Society adopted it as a twopenny magazine in 1841. The next year, 1842, the *Church Missionary Juvenile Instructor*, the "Little Green Book," was commenced, free at first, but subsequently at a charge of one halfpenny. The *Quarterly Token* was begun in 1856 for free distribution among Sunday-school subscribers. But meanwhile, in 1849, the first number of the *Church Missionary Intelligencer* had appeared, consisting of twenty-four pages royal octavo, printed in double columns, the first number containing the important announcement of Rebmann's discovery of the snow-capped Kilimanjaro, and his sketch-map of East Africa. The *Church Missionary Gleaner* was discontinued in 1870, but revived again in January, 1874. The first edition of the *Church Missionary Atlas* appeared in 1857, containing sixteen pages of letterpress and thirteen small maps. The edition now on sale is the eighth, and its letterpress extends to 250 pages. The *Juvenile Instructor* became the *Children's World* in 1891.* *Awake*, a monthly paper for working people, appeared in 1891. The *Story of the Year*, a shorter and illustrated Annual Report, of which Miss Geraldina Stock was the writer for five years, was first published in 1894. Numerous books have been published, especially books for children, since 1891. During the three years preceding the Centenary celebration, as a part of the special effort—the "Three Years' Enterprise"—undertaken in preparation for that event, some two million copies of papers and booklets, specially written for the occasion, were issued, and a monthly *Letter to Leaders*, containing recent information and topics for prayer, was regularly sent out to be read at prayer-meetings, &c. The *Church Missionary Hymn Book* was prepared specially in view of the Centenary celebration. Two books dealing with the Society's history appeared shortly before the close of the Hundred Years—first the *Early History of the C.M.S.*, by the Rev. C. Hole; and then *One Hundred Years of the C.M.S.*, a short history of the Society, issued in anticipation of the larger work, *History of the C.M.S.*, both by the Society's Editorial Secretary, Mr. Eugene Stock. About the time of the first Jubilee the periodicals cost on the average 2,500*l.* a year, of which about 150*l.* was got back in sales. At the time of the Centenary the corresponding periodicals cost over

* The title has since been changed to *The Round World*, with "and They that Dwell Therein" as a sub-title.

5,000*l.*, but almost the whole was returned through sales. The average number of papers circulated in the forties was about a million a year, chiefly small papers, and the net cost (excluding Annual Reports) was nearly 3,000*l.* a year. The number in the nineties was four or five millions, nearly half of them substantial magazines, and the net cost was 2,500*l.*

The Society's organization for raising funds dates from 1813, when leading clergymen were sent to visit different counties and towns, and to preach sermons and address meetings. Josiah Pratt, Basil Woodd, William Goode, Edward Burn, Henry Budd, Legh Richmond, Melville Horne, Haldane Stewart, William Marsh, Daniel Wilson, were among those who undertook these journeys, which were often arduous, and almost always exposed them to opposition and hostile criticism. About this time local Associations began to be formed, Dewsbury in Yorkshire and Glasbury in Wales setting the example, which Bristol followed immediately on a considerable scale. In 1828 the Society appointed a Visiting Secretary, and in 1835 the title of "Association Secretaries" appeared for the first time, four having the whole country divided among them. The Rev. Charles Hodgson was one of those four, and an honorary worker. In 1841 the number was eight, in 1849 thirteen. In 1871 a head office was created, that of Central Secretary, and the Rev. Samuel Hasell was appointed. The Rev. Canon H. Sutton, the Rev. B. Baring-Gould, and the Rev. W. E. Burroughs were his successors in this office. No less than six of the Society's Association Secretaries have become bishops, viz. George Smith, R. C. Billing, W. Walsh, E. G. Ingham, W. Pakenham Walsh, and J. F. Peacocke (now Archbishop); and seven became Secretaries in Salisbury Square. In 1860 the Society began to appoint Honorary District Secretaries, clergymen or laymen, to represent the Society in one or more rural deaneries. Norfolk was the first county to form a County Union, in 1852. The Loan Department was begun tentatively in 1881; the first Missionary Exhibition was held at Cambridge in 1882; the first Lay Workers' Union was started in London in the same year; and the first Ladies' Union in Norfolk in 1883. The Younger Clergy Union and the Ladies' C.M. Union for London were formed in 1885, both, as well as the Lay Workers' Union, the parents of similar Unions in the provinces. In 1886, after the February Simultaneous Meetings held in 170 towns in England and Wales (London and Ireland not included, as their F.S.M. were observed in the following year), the Gleaners' Union was organized on a very modest and unpretentious scale; in 1899

this Union had 924 branches, and had enrolled 122,189 members. In 1891 a Medical Auxiliary Committee was formed, for the purpose of raising additional funds to provide appliances, drugs, &c., for the Society's Medical Missions, rapidly increasing in number, and Dr. Herbert Lankester was appointed Secretary. In 1894 a Women's Department was created to assist women's work, both in the Missions and at home, of which Miss G. A. Gollock was appointed Lady Secretary.

The first two donations to the Society were given on the day of its inauguration. They were for 100*l.* each, one given by Mr. Ambrose Martin, a member of the first Committee, and the other by Mr. Wolff, the Danish Consul-General. The first published contribution list, which was for two years, included donations of 50*l.* from Wilberforce and the three Thorntons, and other donations and subscriptions amounting to 912*l.* altogether. During the first five years a total of 2,461*l.* was received. The first legacy came in 1804, 20*l.* from a London man; and on Christmas Day, 1808, the first Sunday-school collection was made, the amount being 4*l.* 11*s.* 5*d.* from Matlock (Rev. Philip Gell). The income did not reach 3,000*l.* till 1812-13, but the establishment of Associations at that time raised the sum in the following year to 13,200*l.* In 1819-20 the income was 30,000*l.*, a tenfold increase in seven years. The year 1841-42 had been preceded by large expansions in the work, and the Society was in the position of having to obtain loans from members of the Committee, to the extent of 11,500*l.*, and considerable debts were also due to tradesmen. Drastic measures of economy were proposed and carried out, and an appeal was sent forth. The following year the largest income ever up to that time received by any religious Society was recorded, 115,000*l.* In the year before the Jubilee the Society's income was 92,823*l.* and in Henry Venn's private journal an entry occurs regarding an annual conference of the Association Secretaries which met shortly after the Jubilee. The unanimous judgment of the Association Secretaries was that the Society's income might be sustained at its present point, but that there was no prospect of increase. Between 1867 and 1872 there were financial difficulties. In three of these five years Islington men ready for ordination were kept back for want of funds, and in 1870 instructions were sent to the Missions not to add to the existing staff of native agents. In 1872 eight per cent. of the foreign estimates was disallowed. The income of 1872-73 was 150,000*l.*, and a deficit of 12,000*l.* was carried forward. The next year the Society received

196,000*l.* which wiped off the deficit and left a balance of 10,000*l.* Besides this, two gifts of 22,800*l.* and 20,700*l.* from Mr. T. W. Hill of Bristol and Mr. W. C. Jones of Warrington were given for investment. Again in 1877 there was a deficit of 14,000*l.* Measures of retrenchment were adopted. Some Missions were given up, grants to others were reduced, the numbers of students under training was to be limited to forty, being then eighty, and missionaries were to be detained, none being sent except to fill-up vacancies. Generous special contributions covered the deficit, but in 1879 it had again accumulated to 25,000*l.*, and the Committee received a serious warning from the Society's bankers on the reduction of the Working Capital. Further retrenchments were adopted, and seven Islington men were to be kept back, and the expenditure was to be kept within 185,000*l.* for a few years. Much prayer was offered, and the accounts for the year ending March 31, 1880, showed that 27,000*l.* had been given to wipe out the deficit, the Capital Fund had been restored, and the year's expenditure had been all but covered. The expenditure increased slowly between 1880 and 1887. In the latter year the Society decided to accept and send out all candidates who appeared to be called of God to the work, not keeping back any on financial grounds, and on that policy the Society has since acted, with the result that the missionary staff nearly trebled between 1887 and 1899, and the expenditure increased from 208,563*l.* to 325,223*l.* The aggregate expenditure of the twelve years was 3,342,000*l.* And this enhanced expenditure was met by the income, assisted to some extent by T. Y. E. Funds, the Centenary Fund, Reserve Funds, &c. Moreover, the Society's financial position improved during the same period by 132,000*l.* This was made up as follows :—(1) In 1887 there was 10,500*l.* in the Contingency Fund, and 30,000*l.* in the Extension and other Funds, which would in the latter year have been called Appropriated Funds. In 1899 there was no balance in the Contingency Fund, but there was 40,500*l.* in Appropriated Funds and 50,000*l.* in the Centenary Fund. The advantage here therefore was 50,000*l.* in favour of 1899. (2) In 1887 there was a debt on the new Children's Home of 27,000*l.* That had been cleared off before 1899, improving the financial position to that amount. (3) In 1887 there was a debt of 10,000*l.* on the C. M. House, and of this, 5,000*l.* was paid off before the Centenary. (4) Between 1887 and 1889 two benefactions, amounting to 50,000*l.*, available under certain conditions for the general purposes of the Society, were received. Of the 1,800,000*l.* spent (exclusive of local funds) in the Mission-

field during the first fifty years of the Society's history, India and Ceylon together absorbed just one-half. Of each pound sterling of the total expenditure of the first half-century, about 14*s.* 4*d.* was incurred directly for the Missions; 1*s.* 2*d.* for disabled missionaries, care of children, &c.; 1*s.* 7*d.* for training of missionaries; and 2*s.* 11*d.* for home charges proper, including collection of funds, publications, and administration. During the last decade of the second half-century about 16*s.* 6*d.* of each pound sterling was incurred for the Missions, 7*d.* for disabled missionaries, 8*d.* for training of missionaries, and 2*s.* 3*d.* for home charges.

THE SOCIETY'S MISSIONS.

WEST AFRICA was the territory to which the Society's first missionaries were sent. The voyage of the first two, in 1804, was made under the protection of an armed convoy, and lasted fifty-seven days. The second party sailed in February, 1806, and through a succession of accidents did not reach Sierra Leone till September. On January 12, 1808, Sierra Leone was transferred from the Sierra Leone Company, and was made a Crown Colony. The climate proved exceedingly inimical to health, and deaths were frequent. In July, 1818, three deaths occurred in one week, and one of the survivors wrote home, "And now, dear Sirs, be not discouraged! Let more labourers put their lives in their hands and come to help those that are left. Ethiopia shall soon stretch out her hands unto God." The year 1823 was a specially sad time—eight missionaries and two colonial clergymen and their wives died in seven months. Fifty-three missionaries and missionaries' wives died between 1804 and 1824. The first three Bishops, Vidal (1852-54), Weeks (1855-57), and Bowen (1857-59), all died within two years of the date of their consecration. Their successors have been Beckles (1860-69), Cheetham (1870-82), Ingham (1883-96), Taylor Smith (1897). In 1827 Fourah Bay College was opened at Freetown as an institution for training African evangelists. The first student on its roll was Samuel Crowther, who had been kidnapped from the Yoruba country. In 1842 a Parliamentary Committee attributed the "considerable moral and religious improvement" of the people in Sierra Leone to "the valuable exertions of the Church Missionary Society more especially." A station in the Temne country was occupied in 1840, and the Yalunka country, near the boundaries of the British Protectorate, was occupied in 1897. In 1862 the Sierra Leone Church was organized on an independent basis, and undertook

the support of its pastors, churches, and schools, aided for a time by a small grant from the Society. In 1876 the Sierra Leone Church Missionary Society was founded, and has since carried on the outlying Missions established by the C.M.S. in the Bullom and Quiah countries. A large proportion of the freed slaves gathered at Sierra Leone at the beginning of the century had, like Samuel Crowther, been carried away from the Yoruba country. About 1840 many of them, having by that time become Christians and traders on their own account, returned to their fatherland, and, as a result of what they related of their treatment by Christians, a request was sent to Sierra Leone for missionaries. In 1844 Samuel Crowther accompanied Henry Townsend and Charles Gollmer to that country, and Missions were begun at Badagry in 1845; Abeokuta in 1846; Lagos and Ibadan in 1852. More recently Ode Ondo (1876); Oyo (1887); and Ogbomoso (1893) have been occupied. Samuel Crowther also formed one of each of the exploratory parties that went up the Niger in 1841 and 1854, and in 1857 he commenced the Niger Mission. This Mission was worked, with varying degrees of success, exclusively by Africans until 1890. During that period Onitsha (1857); Lokoja (1865), at the junction of the Niger and the Binue Rivers; Bonny and Brass (1866 and 1868), in the Delta; Asaba (1875), opposite Onitsha, were occupied. In 1890 a party of missionaries went out under the leadership of the Rev. J. A. Robinson and Mr. G. Wilmot Brooke, with the aim of reaching the Mohammedans of the Hausa States. They resided for this purpose at Lokoja. The climate, however, proved fatal to both the leaders, and drove the rest home. Others went out after a short interval, and itinerations were made in the direction of Sokoto. In 1864, June 29, Crowther was consecrated Bishop of the Niger Territories in Canterbury Cathedral. He died on the last day of 1891. His successor, Joseph Sidney Hill, was consecrated with the title of "Bishop in Western Equatorial Africa" (suggested by the Archbishop of Canterbury) in 1893, and at the same time two African assistant bishops, Phillips and Oluwole, were consecrated. Bishop Hill and his wife died in January, 1894, and in the following March Herbert Tugwell was consecrated.

All the West Africa Missions have experienced vicissitudes, but they have also afforded abundant encouragement. In 1899 the Europeans numbered fifty—namely, eighteen ordained, eleven lay, and twenty-three unmarried ladies. There were sixty-one native clergy and 299 male and female native evangelists and teachers; over 30,000 adherents and 11,600 communicants; 134 schools and 8,850 scholars.

More than one hundred African clergymen have been ordained on the West Coast, some of whom became Government chaplains.

NEW ZEALAND.—After West Africa, New Zealand was the next field of the Society's labours, and the first two Englishmen whom it sent out in 1809 were sent thither in response to Samuel Marsden's appeal for mechanics to civilize the Maoris. When they reached Port Jackson news had just arrived of the burning of the British ship 'Boyd' by the Maoris, and that the crew had been killed and eaten—an act of retaliation for murders by traders. No opportunity of going forward was afforded until 1814, when Marsden purchased a brig for the purpose. He accompanied the missionaries and they landed in December. On Christmas Day the first Christian sermon was preached in New Zealand, on the shores of the Bay of Islands, the preacher being Samuel Marsden, and the text St. Luke ii. 10. The first baptism, that of a chief on his death-bed, took place on September 14, 1825, three years after the arrival in the Mission of William Williams. In August, 1829, the first public baptism occurred: the baptized were five children, four of them the offspring of a ferocious native chief, the fifth the infant son of William Williams. That child was Bishop of Waiapu when the C.M.S. Centenary was celebrated. Samuel Marsden paid his seventh and last visit to the Mission in 1837, and was carried from station to station by grateful Maoris, to be hailed by crowds of Natives in every place as the benefactor of their race. New Zealand became a British Colony in 1840, and in 1842 it received its first Bishop, George Augustus Selwyn, who wrote a few weeks after landing: "Christ has blessed the word of His ministers in a wonderful manner. We see here a whole nation of Pagans converted to the faith." The progress of the Colony brought trial and temptation to the Christian Maoris, and their religious life suffered; moreover, the advent of French Roman Catholic missionaries fomented a growing discontent against the English. War resulted, in the course of which Völkner, a C.M.S. missionary, was murdered on March 2, 1868. About the same time the Hau-Hau movement—a mixture of Heathenism and Romanism—took its rise. In 1883 the Society put the Mission under a C.M.S. Mission Board, and the Society's grants to the work will cease in 1902. Bishop Selwyn was succeeded in 1869 by W. G. Cowie. The diocese, reduced by the formation in 1859 of the dioceses of Waiapu and Wellington, received the name of Auckland on Selwyn's departure. The Bishops of Waiapu have all been missionaries of the Society: William Williams (1859-76), E. C. Stuart (1877-93), W. L.

Williams, son of the first Bishop (1893). The Bishops of Wellington have been C. J. Abraham (1859-70), O. Hadfield, who went out as a C.M.S. missionary to the Maoris in 1838 (1870-92), F. Wallis (1895). Sixty-six Maoris were admitted to Holy Orders between 1853 and 1899. In the latter year there were twelve European clergy and one unmarried lady working in the Mission; the Maori clergy numbered twenty-seven, lay workers 320, adherents 17,500, communicants 2,550, schools seven, and scholars 288.

MEDITERRANEAN MISSIONS.—The attention of the founders of the Society was directed to the Levant by Claudius Buchanan in 1811, and in 1815 the Rev. W. Jowett, the very first English clergyman and University graduate who offered himself to the Society, was sent out to commence a Mediterranean Mission. His instructions were mainly to inquire into the religious state of the Oriental Christians. The hope was entertained that the Eastern Churches, if they could be brought back to the knowledge and love of the Sacred Scriptures, would reflect the Gospel light on the Mohammedans and Heathen around them. The first missionaries travelled over Greece, Turkey, Asia Minor, Syria and Egypt, and were well received by Patriarchs and Bishops. From a printing press established at Malta, Bibles and tracts and school-books were issued. But the wars and political troubles that followed the revolution in Greece in 1821 put an end to active work in the Turkish Empire. The missionary who settled at Constantinople in 1819 was obliged to return in 1821. Work was re-opened in 1858 after the Crimean War, under the encouragement of the famous Hatti-humayûn, which promised religious liberty, and for some time the brightest hopes were entertained, but on July 18, 1864, the Society's premises were attacked without notice by the Turkish police, and the inquirers and converts imprisoned. The Society formally withdrew in 1864, but Dr. Koelle remained at Constantinople till 1880.—In 1825 five missionaries were sent to Egypt, one of whom was Gobat. They visited the Coptic schools, and opened schools at Cairo, particularly a "Coptic Seminary," which educated Egyptian boys for the ministry of the Coptic Church. The Mission was closed in 1868, and re-opened in 1882, after the British campaign of that year had given England a dominant influence in the country. A Medical Mission was opened in Old Cairo in 1889. In 1891-92 the staff of the Mission was increased, and several ladies were sent out. After General Gordon's death at Khartoum in 1884 the Society was urged to undertake a Gordon Memorial Mission to the Soudan, and a fund was started. Efforts were made in 1890 to

reach the inhabitants from Suakim. After the victory of Omdurman in 1898 the Committee at once made preparations to send missionaries up the Nile.—In 1830 a Mission was commenced in Abyssinia, but the missionaries were expelled in 1838. One of them, Krapf, then went to Shoa, but from there also he was excluded, through Romish influence, in 1842.—At Smyrna the schools opened in 1830 were closed by the Turks, and the Mission was discontinued in 1877.—In the island of Syra there was an important school from 1829 to 1876.

INDIA.—The plans proposed by Grant and Brown for a Mission in Bengal, and their influence on the founders of the Society, have been mentioned above. From 1793 onwards for twenty years the East India Company discouraged to the utmost every effort to spread the Gospel within their territories. Carey began his work at Serampore under Danish protection. On the renewal of the Company's Charter in 1813, Wilberforce's clauses were passed in the House of Commons, and these opened the door to missionaries. A C.M.S. Corresponding Committee was formed in Calcutta in 1807, and money for the translation of the Scriptures and the employment of readers was sent out by the Society. The first reader thus engaged was Abdul Masih, Henry Martyn's convert, who was baptized in the Old Church, Calcutta, on Whit Sunday, 1811, and stationed at Agra in 1813. The first European missionaries sent to India by the Society, Rhenius and Schnarre, arrived at Madras in 1814; and the first two English clergymen on the list of C.M.S. missionaries followed in 1815—one of them commenced work in Travancore in 1816. Between 1814 and 1840 inclusive, the Society had commissioned exactly one hundred missionaries to work in India, of whom fifty-six were labouring at the close of 1840. These included Sandys and Long at Calcutta; Weitbrecht at Burdwan; Smith and Leupolt at Benares; Pfander at Agra; Pettitt and Thomas in Tinnevely; Bailey, Baker, and Peet in Travancore. Between 1840 and the Centenary 602 were sent out. The first Mission school was opened at Kidderpore, a suburb of Calcutta, in 1816; and the first girls' school in 1822, by Miss M. A. Cooke, at Calcutta. These were the precursors of an extensive educational agency, partly pastoral, for the instruction of the children of converts in day- and boarding-schools, and partly evangelistic, for impressing the saving truths of the Gospel on the mind and heart at a susceptible age. At the close of the Hundred Years the Society had over fifty thousand under instruction in its several Indian Missions in Primary, Anglo-Vernacular and High Schools, and in Colleges. Of these last may be mentioned

St. John's, Agra (opened by Thomas Valpy French and E. C. Stuart in 1850), and the Noble College, Masulipatam, for men; and the Sarah Tucker College at Palamcotta, for women.

It has been mentioned that Agra, in the North-West Provinces, was occupied by Abdul Masih in 1813. Several other large cities in those provinces were occupied before the Mutiny—Meerut in 1815, Benares in 1817, Gorakhpur in 1823, and Azimgarh and Jaunpur in 1831. Since the Mutiny the work has been further extended to Lucknow, on the invitation of Sir Robert Montgomery, the Chief Commissioner, in 1858; Allahabad (1859); Dehra Dun (1859); Faizabad (1862); and Aligarh (1863). In 1854 Jabalpur in the Central Provinces was first occupied. One of the objects in view was to form a base for work among the Gonds, a Dravidian hill tribe, but Mandla, the first station in the Gond country, was not occupied till 1879; Marpha and Patpara were subsequently occupied. In 1880, encouraged by a generous contribution from the Rev. E. H. Bickersteth, subsequently Bishop of Exeter, the Society sent a missionary to Kherwara, in Rajputana, for work among the Bhils, a Kolarian hill tribe.

Two missionaries of the Society, as already stated, reached Madras in 1814. Two years later, the Mission to the semi-independent states of Travancore and Cochin, which occupy a narrow strip of country on the south-western coast of India, was established at the invitation of the British resident, Colonel Munro. For twenty years it was worked mainly with the view to the reform of the ancient Malabar Syrian Church, which claims to have been founded by the Apostle St. Thomas. An active reforming movement has been promoted, which Mar Athanasius, a Metran of that Church, fostered. Since 1837 congregations connected with the Church of England have been formed by the Mission, which many of the Syrian Christians have joined. The stations are Allepie, occupied in 1816, Cottayam and Cochin (1817); Mavelikara (1839); Trichur (1842); Pallam (1845); Tiruwella (1849); and Kunnankulam (1854). A Mission was commenced among the Hill Arrians in 1855; and in 1881 an itinerancy was organized in the Alwaye district.—In 1820 two missionaries were sent from Madras to occupy Palamcotta in Tinnevely, at the instance of the chaplain there, the Rev. J. Hough. The Gospel has spread widely among the Shanars or cultivators of the palmyra tree, the adherents numbering about 53,000 in 1899.—In 1841 Noble and Fox were sent out to begin work in the Telugu country in the Madras Presidency, the former to open a school at

Masulipatam, and the latter to itinerate. Many Brahmans educated at the school (now the Noble College) have embraced the Gospel, and the labours of itinerants have resulted in the foundation of a Telugu Native Church with nearly 16,000 adherents, with chief centres at Mengnanapuram, Bezwada, Ellore, Raghavapuram, Dum-magudem, and Khammamett in the Nizam's Territory.

Calcutta was occupied by two English missionaries of the Society in 1816; Burdwan in 1817; and Krishnagar in 1831. From the last-named place the work has spread over the Nadiya district, and there were over five thousand baptized Christians and over one thousand communicants in the Centenary year. In 1850 Droese began work at Bhagulpur, with a view to reaching the Paharis, and from there the work spread to the Santals, and Taljhari, Barhawa, Bhaghaya, and Godda were occupied. The adherents from these numbered about 4,000 in 1899.

The Rev. R. Kenney, sent out by the Society in 1820 to Bombay, was the first missionary of the Church of England in the Bombay Presidency; the work has since extended to Nasik in 1832; Junir (1843); Malegam (1848); Aurungabad, in the Nizam's Territory (1860); and Poona (1882).

An important advance was made in 1851 by the sending out of Robert Clark and T. H. Fitzpatrick to the Punjab, two years after its annexation. In 1855 Peshawar, at the mouth of the Khyber Pass, among the fanatical Afghans, one of whom had assassinated the Commissioner a few months before, was occupied by Clark and Pfander, Sir Herbert Edwardes, the new Commissioner, observing at a public meeting: "I say plainly that I have no fear that the establishment of a Christian Mission at Peshawar will tend to disturb the peace. . . . We may be quite sure that we are much safer if we do our duty than if we neglect it; and that He Who has brought us here with His own right arm will shield and bless us if, in simple reliance on Him, we try to do His Will." It was by the Christ-fearing and Christ-honouring rulers of the Punjab, John and Henry Lawrence, Robert Montgomery, and Edwardes, that India was saved to Great Britain a few years later, in 1857, when the Mutiny swept over the North-West Provinces. In 1864 a Medical Mission was opened at Srinagar in Kashmir, which has been a great blessing to the people; and medical missionaries have since been located at the frontier stations of Dera Ghazi Khan, Dera Ismail Khan, Bannu, and Peshawar, at Quetta in Beluchistan, and at Amritsar, the central station of the Mission. In Sindh, work was

begun at Karachi in 1850 ; at Hyderabad in 1856 ; and at Sukkur in 1887.

Soon after the Mutiny, the Society, under Henry Venn's guidance, began to aim at introducing a simple Church organization among the Native Christians of its Indian Missions, with the view to eventual self-support, self-government, and self-extension. Gradually, during the sixties, plans were adopted with this end in South India, and in 1869 the Committee observed with satisfaction that out of fifty native clergymen in the South India Mission (including Madras, Telugu country, Tinnevely, and Travancore) forty-two were pastors working under the scheme which Henry Venn had drawn up and promoted. A Native Church Council was formed for the Punjab, and another for the North-West Provinces in 1877 ; one for Bengal, and one for Western India in 1880. In this year (1880) the Madras Church Council took over the whole of the C.M.S. work in Madras among both Heathen and Native Christians, the Society retaining only its Mohammedan Mission. The chairman of the Council was the Rev. W. T. Sathianadhan. In 1882 there were about 1,000 Native Christians in the pastorates connected with this Council, seventy native evangelists were employed, and the contributions amounted to Rs. 2,346.

In 1887 the Society sent a party of eight winter missionaries to India, including two who subsequently became Secretaries of the Society, the Revs. H. E. Fox and B. Baring-Gould. This was done on the suggestion of General Haig, who also recommended the employment of bands of associated evangelists to reach the rural population. The first band sailed in January, 1889, and occupied Shikarpur in the north of the Nadiya district of Bengal. Other bands have since been placed at Lucknow and among the Gonds.

The work among women in the Society's Indian Missions has been mainly left to the Church of England Zenana Missionary Society and the Zenana Bible and Medical Mission, the C.M.S. only sending out a lady (other than wives of missionaries, by whom a considerable amount of work has been done) now and then. There were thirty-nine unmarried ladies on the Society's list of India missionaries on June 1, 1899.

The Society had an important share in the establishment of the Bishopric of Calcutta in 1814, by its publication of Claudius Buchanan's work on the subject. Dr. Middleton (1814) was the first bishop, and he was succeeded by Heber (1823), James (1827), Turner (1829), Daniel Wilson (1832), Cotton (1858), Milman

(1867), Johnson (1876), Welldon (1898). In 1835 the dioceses of Madras and Bombay were formed. Of the former the bishops have been Daniel Corrie (1835), Spencer (1837), Dealtry (1849), Gell (1861); of the latter, Carr (1837), Harding (1851), Douglas (1869), Mylne (1876), MacArthur (1898). The diocese of Lahore was founded in 1877, the first bishop being Thomas Valpy French. His successor was H. J. Matthew (1888). In 1877 Caldwell and Sargent (the latter a C.M.S. missionary) were consecrated as Assistant Bishops to the Bishop of Madras for Tinnevely; and in 1896 Dr. Morley was consecrated with consensual jurisdiction over Tinnevely and Madura. In 1879 the Bishopric of Travancore and Cochin was formed. Both the Bishops, J. M. Speechly (1879) and E. N. Hodges (1890), were C.M.S. missionaries. In 1893 a new diocese was formed for Oudh and the Jhansi division of the North-West Provinces, with consensual jurisdiction over the whole of the North-West Provinces; the Bishop appointed was A. Clifford, a C.M.S. missionary at Calcutta. The Society's annual expenditure on its Indian Missions in the nineties exceeded one hundred thousand pounds. In 1899 there were 170 ordained missionaries, thirty-eight lay (including fourteen with medical qualifications), and thirty-nine unmarried ladies on the European staff. The native clergy numbered 142; male and female native catechists, Bible-women, and teachers, 3,906; adherents, 133,749; communicants, 33,804; schools, 1,270; and scholars, 50,047.

CEYLON, which became a British possession in 1796, was on that account naturally at an early date in the thoughts of the founders of the Society. It was mentioned in the first Report. It was not, however, till 1814 that the first two missionaries sailed, and of these, when the vessel had put back for repairs, the destination was changed by the Committee and they were sent elsewhere. Four were sent in 1817, and within the next five years work was begun at Kandy, Baddegama, Cotta, and Jaffna. These, with Colombo, opened in 1850, have been the chief stations ever since. In 1853 E. T. Higgins commenced the Singhalese Itinerancy among the villages of the hill-country; and in 1855 a similar work was begun among the Tamil coolies, immigrants from South India. In 1841 a high-class boys' school for Tamils was opened at Chundicully in the Jaffna peninsula, which is now St. John's College, while the Kandy Collegiate School, now Trinity College, was opened by J. Ireland Jones in 1857. The Bishops of Colombo have been Chapman (1845), Piers C. Claughton (1862), Jermyn (1871), and

R. S. Copleston (1875). In 1899 the European missionaries numbered forty-one—namely, ordained twenty, lay two, unmarried women nineteen; and the native workers 642, of whom seventeen were in orders. The adherents were 9,664, communicants 3,507, schools 283, and scholars 16,297.

NORTH-WEST CANADA.—In 1820 the Society made a small grant towards the education of some Red Indian children, to the Rev. John West, the first chaplain of the Hudson's Bay Company, who began his work that year in the Red River Settlement (now Winnipeg). In 1822 Mr. West was made superintendent of the Mission, which was then formally begun. In 1831 an Indian agricultural settlement was attempted a few miles to the north of Red River Settlement. In 1840 the first out-station was opened at Cumberland House on the Saskatchewan, an Indian convert, Henry Budd, being placed there. In 1851 work was begun by John Horden at Moose Fort, on the coast of Hudson's Bay. In 1858 Archdeacon Hunter travelled down the Mackenzie River to Fort Simpson, which became a centre of work among the Beavers, Slavis, and Chipewyans. Kirkby was the first to occupy this new ground and to carry the Gospel within the Arctic Circle among the Tukudh Indians and the Eskimo. In 1862 he reached Fort Yukon, the remotest outpost of the Hudson's Bay Company's fur trade. In 1849 the diocese of Rupert's Land was formed, comprising the whole of Rupert's Land and the North-West Territories. When the first bishop, Dr. David Anderson, was consecrated, the whole number of clergy was but five. He ordained the first Indian clergyman, the above-named Henry Budd, in 1850. When Dr. Machray succeeded to the diocese in 1865, there were thirteen European missionaries and six native and country-born clergymen. In 1872 the diocese was divided by the formation of Moosonee, Saskatchewan, and Athabasca. The first Bishop of Moosonee was John Horden, who was succeeded in 1893 by Jervois A. Newnham, both missionaries of the Society. Dr. John McLean was made first Bishop of Saskatchewan. Dr. Pinkham succeeded in 1887, when the Calgary diocese was carved out of Saskatchewan, and he became its diocesan as well as of Saskatchewan. Athabasca diocese in the first instance extended from latitude 55° to the Arctic Ocean, and W. C. Bompas, a C.M.S. missionary, was the first bishop. When it was sub-divided in 1883, by the formation of Mackenzie River diocese, Bishop Bompas took the more northerly see, and Richard Young, another missionary of the

Society, succeeded him at Athabasca. And when in 1891 Selkirk diocese was formed out of Mackenzie River, Bishop Bompas again took the remoter division, and W. D. Reeve, also a C.M.S. missionary, became second Bishop of Mackenzie River. In 1899 the Society had forty-seven ordained and four lay missionaries in these dioceses ; there were fifteen Indian clergymen, and ninety lay-workers, male and female ; the adherents numbered 12,369, and the communicants 2,433, and there were 1,910 scholars at sixty-eight Mission-schools.

WEST INDIES.—The first C.M.S missionary to the West Indies sailed in 1826, but the Society had given some pecuniary assistance towards the support of schools for Negroes some years before that date. The first call to extend operations thither came in 1813, when Mr. William Dawes, a former governor of Sierra Leone and afterwards a member of the C.M.S. Committee (and who had indeed received into his home, at Bledlow in Bucks, the C.M.S. students whom Scott was training for missionary work), went to live in the island of Antigua, and offered to act as honorary lay “catechist” to such negroes as he could reach. An officer of the Royal Artillery quartered at Barbadoes started schools there, assisted by the Society, and afterwards schools were opened in St. Vincent and Dominica. In 1820 more than 2,000 children were under instruction. In 1818 the Society sent a clergyman, a schoolmaster, and a printer to open work among the Mosquito Indians of British Honduras, but the clergyman returned home invalided, and the work was not prosecuted with effect. The Bill for the Abolition of Slavery was passed on August 28, 1833, and in 1835 the Society sent the Rev. C. L. F. Hänsel, who in 1827 had, as Principal, commenced the Fourah Bay College, Sierra Leone, to start a normal school for Negro teachers in Jamaica. The hope was entertained that some of these students when trained would be available for work in West Africa. In 1838 the Society had in Jamaica, Trinidad, and Demerara thirteen ordained missionaries, twenty-three English catechists and schoolmasters, 8,000 adherents, seventy schools, and 6,000 scholars. The serious state of the Society’s finances in 1839–41 led to the gradual withdrawal of the staff, and this normal school in Jamaica was transferred to the Trustees of the Lady Mico Charity. It is interesting to observe that fifty years later, in 1898, when the Bishop of Sierra Leone (Bishop Ingham) visited Jamaica in order to inquire whether the Negro population could supply evangelists for his diocese, the Trustees offered to train gratuitously men whom the Society might accept as candidates. Arrangements to this end were made in 1897, after

Bishop Tugwell and the Rev. D. H. D. Wilkinson had visited the island, and several agents have thus been trained. One offshoot of the work in Demerara, a mission to the Indians of British Guiana, begun in 1827, was continued until 1855, when it was transferred to the charge of the S.P.G.

AUSTRALIA.—For several years, from 1830 to 1842, the Society had a Mission to the Aborigines of Australia; indeed, the first attempt to make the Gospel known to these people was by the missionaries of the C.M.S. An auxiliary Church Missionary Society had been formed in 1828, with Samuel Marsden as President and the Governor as Patron, the primary object of which was to undertake work among the Aborigines, and from that auxiliary the invitation came to the Society. Differences with the New South Wales Government led to the relinquishment of the work.

SOUTH AFRICA.—In 1836 in response to the appeal of Captain Allen Gardiner, R.N., who subsequently died a tragic death in Tierra del Fuego, the Society sent out a clerical missionary to labour among the Zulus of South Africa. A Church Missionary Association for the colony was formed when they, accompanied by Captain Gardiner, reached Cape Town, the Governor presiding at the inaugural meeting. A few months after they reached the Zulus the latter massacred a party of Boers, and the missionaries were sent out of the country.

EAST AFRICA.—When John Ludwig Krapf was compelled to abandon the work in Abyssinia and Shoa, he sailed from Aden in an Arab vessel for the Zanzibar coast, and on January 3, 1844, he landed at Mombasa. After losing that year his wife and infant child, he wrote home: "This lonely grave is a sign that you have commenced the struggle with this part of the world." On May 11, 1848, Rebmann discovered Kilima-Njaro, and in the following year Krapf sighted Mount Kenia. In October, 1855, there appeared in a German periodical Rebmann's and Erhardt's sketch map of East Africa compiled from native sources of information, showing a gigantic inland sea, stretching from the Equator to 12° south. That map led to the expedition of Burton and Speke in 1857, and that of Speke and Grant in 1861, and to the discovery of Lakes Tanganyika and Victoria. Rebmann remained in East Africa twenty-nine years without coming home. For most of the time he resided at Kisulutini, and there in 1873 Sir Bartle Frere found him, quite blind, with some dozen converts, immersed in dictionaries and translations. In 1874 the Rev. W. Salter Price

was sent to Mombasa, together with a number of East African freed slaves who had been under his charge at Nasik in Western India. A settlement for rescued slaves was opened, and named Frere Town after Sir Bartle Frere. A number of freed slaves were also placed at Kisulutini, now called Rabai. Stations were opened on the Ndara Hills in 1883, and under Mount Kilima-Njaro in 1885; the last-named station was transferred to Taveta in 1892, in which year the Giriama country was also occupied by a European missionary. Work was begun in 1876 at Mpwapwa, in Usagara, and subsequently at Mamboia, some forty miles nearer the coast, and it has been continued at both places with fluctuating success. These places were on the line of route followed by caravans to Unyanyembe and the Lakes, and it was as intermediate stations to Uganda, the Mission to be next mentioned, that they were opened by the Society.

A letter from the traveller, H. M. Stanley, written from Uganda, which appeared in the London *Daily Telegraph* of November 15, 1875, in which he mentioned that Mtesa, the King of Uganda, was wishful to receive teachers, and the offer immediately afterwards of several large gifts of money if the Society would respond to the invitation, led the Committee, on November 23, to decide to endeavour to send teachers as requested. The leader of the first party, Lieut-Geo. Shergold Smith, and the Rev. C. T. Wilson, reached the capital of Uganda on June 30, 1877, and received a warm welcome from the king. Soon afterwards Smith, together with O'Neill, another member of the party, were killed on the island of Ukerewe. Alexander Mackay reached the mission at the close of 1878. In the spring of 1879 there were seven missionaries in the country, but serious difficulties began to arise through the influence of Arab traders and of a party of French Roman Catholic priests who reached Uganda in February of that year. In the summer three native envoys were sent by the king to England in the company of two of the missionaries. They were presented to Queen Victoria at Buckingham Palace, and on their return their report of the greatness and power of England led to the missionaries being held in greater regard; the Mission experienced a period of prosperity, and translation work was vigorously prosecuted. The first five converts were baptized on March 18, 1882. King Mtesa died in 1884, and his son Mwanga, actuated by fear of aggression on the part of the European Powers, became hostile to the Mission. In January, 1885, three boy converts were burned to death. Bishop Hannington was killed by Mwanga's orders in Busoga in October of the same

year. In May, 1886, a large number of Christians were arrested and thirty-two burned alive in a large pyre. In 1888, apprehending a revolt on the part of his more enlightened subjects whom his conduct had alienated, the king fled across the Victoria Lake. Then in October the Mohammedans treacherously gained the upper hand and expelled the Christians. A year later these returned and reinstated Mwanga. The chieftainships were divided equally between the Roman Catholics and Protestants. At the close of 1890 a treaty was made between Mwanga and the Imperial British East Africa Company. In January, 1892, a conflict unhappily occurred between the two bodies of Native Christians, in which the Company's officer, Captain Lugard, considering the Roman Catholics as the aggressors, intervened, and the Roman Catholics, European and Native, retired to Budu. In 1891 the I.B.E.A.Co. announced that they had decided to withdraw from the country, but in consideration of a large sum—towards which friends of the C.M.S. raised 16,000*l.*—they agreed to prolong the occupation for one year. The Government soon afterwards sent out Sir Gerald Portal, and in 1894 Uganda was made a British Protectorate. Money was voted by the Government for a railway from the coast to the Lake in 1895. At the close of 1893 the little church at Mengo experienced a remarkable revival; native teachers began to go forth in various directions supported in part from the produce of Church lands (gardens given to the Church by the chiefs), and buildings for public worship sprang up all over the country. On fourteen of the Sese Islands Mr. Pilkington found nineteen churches in the autumn of 1894 and five thousand under instruction. Mr. Pilkington, who was killed at the time of an insurrection of Soudanese troops in 1898, translated with native assistance the whole Bible and parts of the Prayer-book into Luganda. In 1895 there were 321 churches in the country, all built by the natives at their own cost, affording accommodation for 50,000 worshippers. In 1884 James Hannington was consecrated the first bishop of Eastern Equatorial Africa, carved out of Bishop Smythies' diocese of "Central Africa." He was killed, as already mentioned, in Busoga on October 29, 1885. His successor, H. P. Parker, consecrated in October, 1886, died at Usambiro in November, 1887. Alfred Robert Tucker was consecrated on April 25, 1890.

The Society's European staff in East Africa and Uganda in 1899 consisted of thirty-three ordained men, twenty-six laymen (including three doctors), and twenty-seven women missionaries. There were

twenty-four African clergymen (of whom twenty-one were in Uganda), 1,548 other native workers (1,472 in Uganda), 26,619 adherents (23,166 in Uganda), 6,192 communicants (5,317 in Uganda), thirty-six schools (nine in Uganda), and 12,788 scholars (11,359 in Uganda).

CHINA.—The year 1844, the same in which Krapf began his work on the coast of East Africa, the Society sent out its first two missionaries to China, G. Smith and T. McClatchie. Twenty years before this the missionary Morrison (of the L.M.S.) had been consulted as to a Mission to China, as he was again in 1835. In 1836 the Society sent Mr. E. B. Squire to ascertain whether it were possible to establish a Mission. After the Anglo-Chinese war of 1843, when Hong Kong was ceded, and Shanghai, Ningpo, Fuh-chow, Amoy, and Canton were made open ports, the missionary era began. Shanghai was occupied by the Society in 1844, Ningpo in 1848, Fuh-chow in 1850. During the fifties the work at Shanghai and Ningpo made some slight progress, but that at Fuh-chow was without signs of encouragement, and its abandonment was seriously discussed. But in 1861 four converts were baptized, and the following year much progress was made. During and after the stormy days of the T'ai-p'ing rebellion the work extended. Peking and Hong Kong were occupied in 1862. In 1864 Shaou-hing and Hang-chow, which were abandoned during the rebellion, were re-occupied, the latter by G. E. Moule, and he has remained there ever since. In 1871 the Opium Refuge and Hospital was opened there. In 1876 Native Church organization was set on foot. Pakhoi, at the south-eastern corner of Kwan-Tung, was occupied as a Medical Mission in 1886; in Fuh-Kien, the cities of Fuh-ning, Ku-cheng, Lo-ngwong, the outskirts of Kien-ning, the cities of Kien-yang and Hing-hwa, were all occupied between 1882 and 1893. In 1895 a terrible massacre occurred at Hwa-sang, a small village in the hills a few miles from Ku-cheng. Several missionaries of the C.M.S. and C.E.Z.M.S. had gone thither for a few weeks' rest in the summer, and on August 1 nine of them were killed by a semi-political party that went by the name of "Vegetarians"—the Rev. and Mrs. R. W. Stewart, two sisters, "Nellie" and "Topsy" Saunders of Melbourne, Mrs. Stewart's nurse, and four C.E.Z.M.S. ladies, Miss Hessie Newcombe, Miss Elsie Marshall, Miss Flora Stewart, and Miss Annie Gordon of Tasmania. In Cheh-Kiang, T'ai-chow and Chuki became stations in 1892 and 1894. A party of missionaries proceeded up the Yang-tse River under the leadership of the Rev. J. H. Horsburgh in 1892,

and in 1894 five cities in the far western province of Si-Chuan were occupied, and a sixth the following year. In 1880 the Peking work was transferred to the S.P.G.

The Colonial Bishopric of Victoria, Hong Kong, was founded in 1849. The first Bishop was George Smith, one of the first C.M.S. missionaries to China; his successors were C. R. Alford (1867), J. S. Burdon, a C.M.S. missionary of twenty years' standing (1874), and J. C. Hoare (1898). In 1872 the Missionary Bishopric of "North China" was founded, and W. A. Russell, a C.M.S. missionary, was appointed. On his death in 1879 a further division was made, and North China became the title of a new diocese comprising the six northern provinces, to which C. P. Scott of the S.P.G. was appointed, while G. E. Moule of the C.M.S. was in 1880 consecrated Bishop of Mid China, comprising the area between the North China diocese and North latitude 28°. Again, out of the latter diocese, in 1895, the "Western China" diocese was carved, and W. W. Cassels, a missionary of the China Inland Mission, was appointed at the instance of the C.M.S., which undertook responsibility for his stipend. The Society's Missions in China are in four groups, viz.: (1) Hong Kong and the Kwan-Tung Province; (2) The Fuh-Kien Province; (3) The Cheh-Kiang Province and Shanghai; (4) The Si-Chuan Province. The European staff in 1899 numbered forty-four ordained men (including two with medical diplomas), twenty-four laymen (including ten doctors), and sixty-nine unmarried women. The native staff numbered twenty-six ordained men and 354 lay workers. The adherents were 24,800 (20,760 being in Fuh-Kien), communicants 5,856, schools 249, and scholars 5,200.

PALESTINE.—In 1846 Samuel Gobat became the second Anglican Bishop of Jerusalem, and he appealed to the Society to take up work in Palestine. A Mission was begun in 1851. In the Bishop's declining years, between 1873 and 1878, he made over to the Society various agencies he had started in different towns and villages. Since 1887 the number of women missionaries has been much increased, and Mission hospitals have been opened at Gaza, Nablous, Acca, Salt, and Kerak. The Society had in 1899 eleven ordained missionaries (two having medical diplomas), five lay missionaries (two medical), and thirty-nine unmarried ladies. There were also eight Syrian clergymen, and the Mission had forty-five schools, with 2,573 scholars.

BRITISH COLUMBIA.—In 1856 a naval officer, Captain J. C. Prevost, brought under the Society's notice the spiritual destitution of the Indians of the Pacific coast of British North America, and offered a free passage in H.M.S. *Satellite* to any missionary the

Society could send out. A young schoolmaster, Mr. William Duncan, was appointed, and he landed at Fort Simpson on October 1, 1857. The obstacles which confronted him were numerous, and on one occasion the head chief attempted Mr. Duncan's life. In the summer of 1862, one year after the first baptism, the missionary and a few of the better disposed Indians migrated from Fort Simpson to Metlakahla, where a Christian industrial settlement was formed. In 1866 a new station was opened at Kincolith, at the mouth of the Naas River, and subsequently work was begun at other stations on the Naas, the Skeena and the Stickine Rivers and on Queen Charlotte's and Vancouver's Islands. Between 1860 and 1879 it became increasingly apparent that Duncan's views did not coincide with those of the Committee regarding the sacraments, Mr. Duncan interposing objections to Indian Christians being admitted to the Lord's Supper. In the latter year the diocese of Caledonia was carved out of that of Columbia, and W. Ridley, who had laboured as a C.M.S. missionary in India, was appointed the first bishop. Two years later, in November 1881, Duncan seceded from the Church of England, and after an interval of almost continuous provocation directed against the Bishop and the few Indians who cleaved to him, left Metlakahla with the majority of the Indians in 1887. In 1899 the European staff numbered nine ordained men (including the Bishop), three laymen (two being medical missionaries), and eight unmarried women. There were nineteen male and female native lay agents, 1,265 adherents, 282 communicants, twelve schools, and 447 scholars.

MADAGASCAR.—On the death of Queen Ranavalona and the cessation of the persecutions which she had instituted, the London Missionary Society, which had been instrumental in planting the Gospel in Madagascar, encouraged the S.P.G. and the C.M.S. to begin Mission work among the coast tribes. The Society accordingly sent out two men in 1863, and others followed. In 1874, however, the Committee were led by various considerations to withdraw from the work.

JAPAN.—In 1868, the year of the great revolution in Japan, and ten years after the Treaty of Yedo, which opened several Japanese ports, was signed, the Society received an anonymous donation of 4,000*l.* to start a Mission in that country, and the Rev. George Ensor sailed to commence work at Nagasaki, which city he reached early in 1869. Before he left Japan in 1873, invalided, he baptized several converts. Between 1873 and 1875 Osaka, Tokyo, and Hakodate were occupied, and from each of these four centres the Mission has since branched

out—from Nagasaki, in the island of Kiu-shiu, to Kumamoto, Fukuoka, Oita, Kagoshima, Nobeoka, Kokura, and the Loo-choo Islands; from Osaka to Tokushima, Fukuyama, Matsuye, Hamada, and Hiroshima; from Tokyo to Gifu; and from Hakodate to Kushiro, Sapporo, and Otaru. In 1896 the Wycliffe College Mission, Toronto, was absorbed in the Canada C.M. Association, and the staff of that Mission in Japan then became C.M.S. missionaries, and their station at Nagoya a C.M.S. station; and the work extended from Nagoya to Toyohashi in the same year. Work was begun among the Ainu aborigines, inhabiting the northern island of Yezo, in 1879, by J. Batchelor; the first baptism among them took place on December 28, 1885. In 1893 and 1894 there was a considerable ingathering from among these people; 171 in the former year, and 193 adults in the latter, were baptized. For some years the Japanese Government viewed the work of missionaries with much suspicion, and the people at first were distant and timid. But gradually this attitude was changed, and in 1873 the anti-Christian edict, which for 240 years had proscribed Christianity, was withdrawn, and toleration became almost complete. The new Constitution of February, 1889, expressly enjoined that "Japanese subjects shall, within the limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." About that time Japanese statesmen and journalists expressed openly their expectation that Christianity would soon be the national religion. The first representative Parliament under the new Constitution, elected in 1890, had several Christian members, and a Presbyterian Christian was made the first President. A reaction followed, however, and the progress during the last decade of the century was comparatively slow, with signs at the close of renewed interest. During the war with China the Government allowed several ministers of the Gospel to accompany regiments in the capacity of chaplains. The first English bishop in Japan, selected in 1883 by Archbishop Benson, was A. W. Poole, C.M.S. missionary in South India. He died within two years, and was succeeded by Edward Bickersteth, of the Cambridge-Delhi Mission, son of the Bishop of Exeter. In 1894 and 1896 the large northern and southern islands became separate dioceses, H. Evington being consecrated for Kiu-shiu, and P. K. Fyson for the Hokkaido, both of them C.M.S. missionaries of over twenty years' standing. Bishop Bickersteth and Bishop McKim, of the American Episcopal Church, agreed about the same time upon a division of the main island into four jurisdictions, North and

South Tokyo, Kyoto, and Osaka, the first and third of which should be presided over by bishops of the American Church, and the second and fourth by bishops of the Church of England. Dr. Awdry, Bishop of Southampton, was appointed first Bishop of Osaka in 1896, and was transferred to South Tokyo in 1897, after the death of Bishop E. Bickersteth. H. J. Foss, of the S.P.G. Mission in Japan, succeeded him in 1899 as Bishop of Osaka. No American bishop had been appointed to North Tokyo at the time of the Society's Centenary. In 1887 the Japanese Christians connected with the three Protestant Episcopal Missions—those of the American Episcopal Church, the S.P.G., and the C.M.S.—met by delegation at Osaka, under the joint Presidency of Bishops Williams and Bickersteth, and formed themselves into a *Nippon Sei Ko-Kwai* (Japan Church), framing for it a Constitution and Canons, and adopting “for the present” the English Prayer-book and Articles. There were then 1,300 Christians belonging to it. In 1895 they had increased to over 6,200. In 1899 the C.M.S. European staff consisted of twenty-seven ordained men, four laymen (one of them a doctor), and forty-two unmarried women. The Japanese clergy on the Society's list numbered thirteen; other male and female workers, 130; adherents, 4,828; communicants, 1,916; schools, sixteen; and scholars, 419.

PERSIA AND TURKISH ARABIA.—In the Society's first and second Annual Reports for 1801 and 1802, the Persian language was mentioned as one to receive attention. In 1869 Robert Bruce, of the Punjab Mission, went to Persia on his way back to India after furlough, and finding opportunities of work among Mohammedans he stayed for awhile at Julfa. In 1871 large sums were sent to him to relieve the distress from the terrible famine which prevailed in that year, and an orphanage was opened. In 1875 the Society took up the Mission. In 1880 medical work was begun by Dr. E. F. Hoernle. Ladies were added to the staff in 1891. In 1894 Bishop E. C. Stuart, after resigning the see of Waiapu, New Zealand, joined the staff of missionaries in Persia. In 1897 Kirman was occupied, and Yezd in 1898. Dr. Bruce revised the translation of the New Testament into Persian which Henry Martyn made during the year he spent at Shiraz, 1811, the last year of his life. Baghdad, in Turkish Arabia, the resort of Persian Shiah pilgrims to the tombs of Ali and Husain at Nedjef and Kerbela, was occupied in 1882. The Society in 1899 had eight ordained Europeans, five lay medical missionaries, and fourteen unmarried women missionaries, of whom two had medical degrees.

The Second Jubilee.

THE hundredth year of the existence of the Church Missionary Society was its second Jubilee year, and some recognition of the fact was felt to be fitting. Following the precedent set in 1848, when the First Jubilee was celebrated in the middle of the fiftieth year on All Saints' Day, November 1, that date was set apart for the Second Jubilee commemoration.

I. SERVICE AT ST. BRIDE'S.

The proceedings began with an administration of the Holy Communion at St. Bride's Church, Fleet Street, E.C., in the morning, when the preacher was the Bishop of Exeter, whose father, the Rev. Edward Bickersteth of Walton, previously Secretary of the Society, preached one of the First Jubilee sermons. The Bishop took as his text the words "Jesus said, For My sake and the Gospel's" (St. Mark viii. 35 and x. 29), and commenced thus:—

Twenty-one years ago, on Tuesday, October 30, 1877, I went down to Dover with my eldest son and his fellow-missionary, Mr. Murray, by a very early train from London, that they might catch the mail steamer from Brindisi. We happened to be alone in our compartment, and after reading various portions of Scripture we knelt down together and prayed in turn for each other. When we rose from our knees, my son said to me, "Father, we want a motto for our Delhi Mission: could you not suggest one for us?" I prayed God to give me one, and after a few minutes said, "What would you think of our Master's words, '*For My sake and the Gospel's*'?—it is only the simple truth with you both." My son replied, "It is indeed what we long to be and to do." And that watchword became the motto of the Delhi Mission. Nay, has it not been the real watchword of the Church Militant ever since the words first fell from the lips of the Captain of our Salvation?

After a reference to the circumstances under which the words of the text were twice uttered by our Lord, the preacher first dwelt upon the two great motives for missionary work: the first, the personal love of Christ, His love for us, and our love for Him; and the second, the nature of the work, that on which His own heart is set. He then emphasized the imperative obligation resting upon the Church to carry out her Lord's last command. And, thirdly, he directed the thoughts of the congregation to the three largest missionary fields—India, China and Japan, and Africa. Regarding these, he said:—

(a) God has entrusted us with India. That vast Empire has every right to claim the Gospel from us, her conquerors, her fellow-subjects, her guardians. Much has been done to evangelize India; but far, far

more remains to be done. The gate has been thrown open to us ; but have not we, as a Christian nation, been too slack, too scrupulous, to send forth the ambassadors of the Cross in sufficient spiritual force to take possession of this vast Empire for Christ? Forty years ago, on April 21, 1858, Lord John Lawrence wrote to Colonel Herbert Edwardes, "Christian things done in a Christian way will never alienate the Heathen. About such things there are qualities which do not provoke, nor excite distrust, nor harden to resistance. It is when un-Christian things are done in the name of Christianity, or when Christian things are done in an un-Christian way, that mischief and danger are occasioned. . . . Sir John Lawrence is satisfied that within the territories committed to his charge he can carry out all those measures of Christian duty on the part of the Government. And farther, he believes that such measures will arouse no danger ; will conciliate instead of provoking ; and will subserve the ultimate diffusion of the truth among the people." We know that he meant by "*the truth*," the truth of the Gospel, the same to which our beloved Queen, in her proclamation of October 17 that same year, bore witness, "Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects." Yes, verily, the truth of the Gospel needs not to be imposed by compulsion, but proclaimed by Christian love and proved by a Christ-like life. Howbeit four decades of years have now passed by, and has England risen to the courage of Lord Lawrence and Sir Herbert Edwardes? Has the long banishment of Christian instruction from Government schools (not forced instruction, no one has advocated that, but the liberty to learn it for those who would welcome it) proved successful? Have infidels or agnostics emerged from these schools better men and more loyal subjects than our pupils trained in missionary schools? God grant that the beloved Empress of the Indian Empire may live to see her subjects there converts to the truth of Christianity and grateful for the solace of the Christian religion ! Surely England's Church will lead the way for Jesus' sake and the Gospel's.

(b) Passing on to China, we have cause to thank God for the heroic band of missionaries, men and women, who have gone forth, not a few of them with their lives in their hands, to tell the story of redeeming love. In our C.M.S. Annual Report for 1897-98 the chapter on China opens with the following words :—"Boundless material resources, illimitable administrative corruption, incredible feebleness and incapacity for self-defence, these are the facts upon which, as upon pivots, the history of China is slowly moving into new conditions and relations ; an evolution which, while it interests intensely on various grounds the peoples of Europe and America, has a very special significance for the servants of the Lord Jesus Christ." We are reminded that China contains more than one-fifth of the entire population of the world, that counting all Protestant Christians there is only one missionary for every 250,000 inhabitants, that Church of England missionaries, men and women, are only 230 ; and yet, that, looking back, the present position is far from discouraging. In 1842 the number of communicants attached to Protestant Churches was six, it is now over seventy thousand ; and in April of last year [1897] five Bishops of the Protestant Churches of England and America met for prayer and consultation at Shanghai ; whereas, when our Queen ascended the throne China was closed to direct Christian effort. We are called indeed to thank God and take courage. But perhaps the brightest hopes of a near evangelization of the Chinese Empire will come from Japan, who may be to China what England is to Europe, upholding the standard of right-

eousness and freedom as an example to the other nations of the Far East. I cannot but think, from what I myself saw of the sunny-hearted Japanese seven years ago, that our Society has been led by God to send so many labourers into that Mission-field. I believe it will prove wise strategy in the great and good warfare we are waging. It is true we have heard of some learned Japanese in the upper ranks of society shrinking from the Cross and even falling away from the Christian faith ; but this has been more than counterbalanced by the numbers from the lower ranks who are pressing into the strait gate and narrow way. We cannot forget our Master's words, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes." And what words almost immediately follow? Perhaps the largest, richest, tenderest invitation the Saviour of mankind ever gave, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." This embraces learned and unlearned, rich and poor : it embraces all. "Whosoever will, let him take the water of life freely." I was very thankful to learn lately from a missionary on furlough that during the last seven years there has been a marked change in the attitude of thought among the Japanese students in Tokyo: it was formerly their fashion during their college course to study Herbert Spencer and adopt agnosticism ; now they have grown tired of Spencer and devote themselves to books on political economy, their main object being "to get their country on." But modern books undermine their old beliefs. They are wavering and dissatisfied, and come to the missionaries with their questions. It is a great opportunity. Forgive my special interest in India and Japan, where my eldest son, whom God has called to his rest, laboured for twenty years, first at Delhi as one of the Cambridge University Mission, and then as Bishop in Tokyo, for Jesus' sake and the Gospel's.

(c) If we turn our thoughts to Africa, who does not say, "The Lord hath done great things for us, whereof we are glad"? Our "Church Missionary Society" bears the impress "for Africa and the East." My father welcomed the first six native communicants to the Holy Communion at Bashia on the Rio Pongas in 1816 ; now our Annual Report tells of 14,263 native communicants in the Sierra Leone, Yoruba, Niger, Eastern Equatorial Africa, and Uganda Missions. The late Canon Hoare said in Exeter Hall on November 2, 1848 :—"By another Jubilee possibly Dr. Krapf's grand idea may be realized, and the little Mission of Eastern Africa be enlarged, till it meet in the interior the widely spreading Churches from the West." Uganda has been the fruitfulness perhaps of all Mission-fields during the last twenty years. East and West African converts are drawing nearer and nearer to each other. They will strengthen each other's hands in God. And the path is opening from North to South. The watchword now on English lips is, From Cairo to the Cape. That highway will bear the heralds of the Gospel from end to end of the Continent of Africa. Fifty-two years ago Professor Birks wrote in his treatise on the latter visions of Daniel, "The course of events and the necessities of commerce appear more and more to be grouping together India, Egypt, and Britain. At present the treasures of Egypt are small. But a few years of wise and firm government, should it become the emporium of the Indian commerce, might soon enable it to rival and to surpass its riches in ancient times." I must not linger on the fascinating page of prophecy ; but the very atrocities of the Moslem power in Bulgaria, Armenia, and Egypt, may lead us to expect that the Moham-medan tyranny is coming to its close. Are not the mystic waters of the great River Euphrates being dried up, that the way of the Kings of the East

may be prepared? We thank God for the triumphant victory of England and Egypt within sight of Khartoum, where that true hero, Gordon, died for his country and his God. His memorial is to be, by the choice of the Sirdar, that far-seeing leader of our armies, an Educational College under British teachers in the city where Gordon laid down his life; and our Society is ready to send forth ambassadors of the Gospel and medical missionaries to Khartoum and the regions beyond. Is it not a sign of the times that the fulfilment of the inspired Psalmist's prediction is at hand, "Then shall the Princes come out of Egypt: the Morians' land shall soon stretch out her hands unto God"?

Such are some of the triumphs of the Cross in India, in China and Japan, and in Africa. Time only forbids me to touch on the Palestine Mission, the Persia and Baghdad Mission, the New Zealand Mission, the North-West Canada Missions, and the British Columbia Mission. In all the Spirit of God has been moving over human hearts. God has said "Let there be light, and there was light."

Then, having pressed upon his hearers their individual responsibility the Bishop concluded as follows:—

Brethren, I would close with my father's closing sentence in his Jubilee sermon on the eve of that All Saints' Day:—"Brethren, by all the recollections which crowd around this Jubilee; by the memory of all who have gone before us; by the fervent prayers being offered up in all the Churches through the world at this season; by the wants of perishing millions; by the best interests of your country, your Church, and yourselves; by the everlasting miseries from which the Gospel saves us, and the everlasting blessedness to which it brings us; by the solemn and last command, the dying love, the constant intercession, the faithful promises, the speedy return, and the eternal glory of Emmanuel,—I beseech you now afresh consecrate yourselves and all you have to God your Father, your Saviour, and your Sanctifier in advancing the wider diffusion of the everlasting Gospel through the world."

If I might add one plea to my sainted father's appeal, it would be the words of Jesus Himself, "For My sake and the Gospel's."

2. THE JUBILEE MEETING.

The Second Jubilee meeting was held in Exeter Hall the same afternoon. The opening hymn was that which the Bishop of Exeter composed for the First Jubilee:—

O brothers, lift your voices,
Triumphant songs to raise.

Then the Rev. W. E. Burroughs read the ninety-eighth Psalm, and led in prayer, after which, Sir John H. Kennaway, who was in the chair, as his predecessor, Lord Chichester, had been in the chair fifty years ago, spoke as follows:—

Address of the Right Hon. Sir John H. Kennaway, Bart., M.P.

We are met on a day which is very dear to all of us who love the Society, to celebrate its Second Jubilee. The celebration of the Jubilee

and regarding which He assuredly will ask us how we have fulfilled it when we see Him face to face, when we measure it by such a standard as that, is it possible for us to say that there is not a great shortcoming, that there is not an imperative demand? The Lord has died for you ; He has bidden you tell all the nations why and how He died. The Lord has proved His love for you ; He has bidden you tell all the nations what His love is really like. The Lord, He has given you the fulness of His revelation in the gospel ; He has bidden you, as you value that gospel yourselves, to make it known to all your fellow-creatures, wherever they may be.

My brethren, I call upon you to put this to your consciences ; I call upon you to ask yourselves whether you are really doing anything corresponding to what the Lord has done for you ; I call upon you to rouse yourselves to the great work, and speedily to shake off from our Church the reproach—that we have received so much, and done so little.

The collection was taken up by the stewards during the singing of two hymns, "For all the saints, who from their labours rest," and "The day Thou gavest, Lord, is ended." After the collection Archdeacon Sinclair read another collect, and then the Archbishop, still in the pulpit, pronounced the Benediction.

II. DAY FOR REVIEW OF C.M.S. MISSIONS.

THE large room at Exeter Hall was the chief place of the gatherings held on Tuesday, Wednesday, Thursday, and Friday of Centenary Week ; three meetings being held there on each of these days. The decoration of the hall had been the subject of much thought and labour. The front of the platform bore the three Centenary watchwords in white letters two feet high on a red ground. On the front of the side galleries were the two first lines of the Centenary hymn—on the north gallery, "For My sake and the Gospel's, go," and on the south, "And tell Redemption's story." The ends of these two galleries bore the two dates 1799 and 1899. The front of the organ bore the same two dates, with the C.M.S. monogram between them. Suspended high above the platform were the festoons of the large sheet to be used for the lantern lecture in the evening, which were to be replaced on the morrow by the Centenary text, stretched right across the hall, "The Lord hath done great things for us, whereof we are glad." The front of the west gallery bore the words, "Other men laboured and ye are entered into their labours." The clock-face was surrounded by a square of red cloth with the inscription, "Every moment a soul passes from this world without hearing of Christ." Below this, over the main entrance, was a diagram showing the globe, with Great Britain as its centre, round which were the words, "God so loved the world that He gave His only-begotten Son." Between the windows were

large shields quartered in red and silver, and bearing in each quarter the name of a Mission and the date of its establishment.

The attendance at the meetings on Tuesday, April 11, showed a curious phenomenon, which was repeated on Thursday and Friday. The morning meeting filled not more than about four-fifths of the great hall; the afternoon meeting was fuller; and the evening meeting was the fullest of all. All previous experience would have pointed to a drop in the afternoon attendances.

Tuesday was the day devoted to a Review of the Society's own work, past and present, all the world over. The morning meeting was given up to the Beginnings of Missions in different fields; the afternoon set forth the Methods of Work; while the evening was set apart for the History of the Society at Home.

I. THE MISSIONARY ADVANCES OF THE HUNDRED YEARS.

The Right Rev. the Bishop of Durham, the late Dr. B. F. Westcott, had been announced to preside at this meeting, but when the little procession of speakers came on to the platform, it was Lord Kinnaird who occupied the chair. Only after the opening hymn, "Great God, we bless Thy name," had been sung and the Rev. F. Baylis, Secretary, had read the story of the missionary advance of Acts xvi. 4 *sqq.*, and offered prayer, was it publicly announced why the Bishop had not appeared. He had been confined by a cold, and travelling had been peremptorily forbidden. He wrote, "I had looked forward for months to having the privilege of touching on some points in the message of hope which the advance of Foreign Missions in the last century has brought to us—a fresh vision of the heavenly order, an enlargement of sympathy, a deepening of fellowship, an increase of spiritual knowledge, a strengthening of faith, in a word a new revelation of life, that is truly life, a fulfilment of the closing word of the Lord's ministry—*νενίκηκα*—with the sure promise of a larger fulfilment. These lessons others will press home, and one voice will not be missed. My heart will be with you. May God bring to His Church blessings through the meetings which we cannot foresee, and with them a more self-denying effort towards uniting in the prospect of the magnificent work which He has prepared for our Church and our nation." Mr. Fox expressed in a few sympathetic words the feeling of regret which all felt at the Bishop's absence, and of gratitude to Lord Kinnaird for having in such an emergency consented to occupy his place.

Lord Kinnaird, who had recently returned home from a visit to India in connexion with the Zenana Bible and Medical Mission, spoke as follows:—

Address of Lord Kinnaird.

You will sympathize very much with me and bear with me for the few moments which, according to the programme, are given to me in taking

admire the character of that man? Which of us is not familiar in some degree at least with the work which he carried forward? It so happened that it was during the time that I was privileged to work in Salisbury Square that his consecration as bishop took place, and it was part of my duty to carry through the arrangements that were made with the then Archbishop of Canterbury (Longley), in connexion with that consecration. I shall never forget the spirit which Samuel Crowther showed throughout the whole of those arrangements. There were various little details which it was necessary to observe. I refer to such things as the provision of episcopal garments, and it was part of my business to see that he was properly provided with them. I do not know what the feelings of other bishops are when first of all they are called upon to test the episcopal garments before they put them on on the solemn day on which they are consecrated; but I well remember how, when a summons came that this process must go forward, Crowther was in a room adjoining my own engaged in his work of translation, and he came almost like a martyr in order that he might go through this to him most unpleasant process. Standing there and submitting to the martyrdom, he presently asked whether it was all over; and then he went back again to do his work just as if nothing whatever had occurred or was about to occur.

There is one other illustration that I should wish to point to of a different kind. We speak of God's providence going before in connexion with West Africa. I should like to say one word with reference to the commencement of mission work in India. It is an old story how India's doors were, at the beginning of this century, fast closed against missionary efforts: how Carey, the Baptist of whom I have spoken, was obliged to seek refuge in a Danish settlement; how a party of Americans as late as 1812 in vain sought permission to locate themselves in Calcutta; and how, after that permission had at length been given, through the labours of Wilberforce and others, for the admission of missionary efforts, the Bishop who was chosen was obliged, we are told, to be consecrated almost in secret. And why? For fear, forsooth, lest the Hindus should be aroused when they heard that a man of that position was to go out. We cannot, I think, help contrasting that state of things with the present. We have been all of us, I doubt not, rendering devout thanks to God for the appointment recently of the Bishop who has been chosen for the primacy of India. I have seen reports of some of the various utterances that he made shortly after his appointment, and I cannot help thinking that one of those that called for the most devout thankfulness from us was that in which he said that before he accepted that important position he had taken care to ascertain that he should be recognized as a missionary bishop. How different, indeed, is the state of things now as compared with the past! Yes; and looking forward as I was until I entered this hall to-day to a different chairman to preside at this meeting—one with whom it is my privilege to be continually brought into contact—and remembering what is the position that he occupies in connexion with Missions, I cannot but feel all the more how great the contrast is. Not less than four of the Bishop of Durham's sons are engaged in missionary work in India: two in Cawnpore, one in Delhi, and one in Madras. I have reason to know that amongst the many honours that have been put upon the Bishop of Durham there is none that he conceives to be a higher one than the fact that he has been privileged to give four sons to the missionary field.

The meeting then sang the hymn commencing "Lord, Thy ransomed Church is waking."

(b) THE BEGINNING OF THE PERSIA MISSION.

The Rev. Robert Bruce, D.D., Hon. Canon of Durham and Vicar of St. Nicholas, Durham, formerly C.M.S. missionary at Julfa in Persia, next addressed the meeting:—

Speech of the Rev. Dr. Bruce.

In this closing year of the century there is no doubt that of the Pagan religions of the world the foundations have been shaken, and the establishment of Christianity in their place is only a question of time. I believe that what Bishop Hoare of South China told me some years ago is true of all idolatrous systems—that there are quite sufficient Native Christians now, if the Spirit of God were poured out upon them, to evangelize China, that great empire, even though all European and American missionaries were withdrawn. Islam alone remains as the Goliath who defies the armies of the living God. Mohammedanism with its two hundred millions of votaries is indeed a Goliath, and until very lately many of the soldiers of Christ at home, like Saul and his mighty men, doubted—though I hope they have now ceased to doubt—which should win the battle, the Crescent or the Cross. I am quite sure that there is not a single missionary who has had the great privilege of taking part in the crusade against Mohammedanism who entertains that doubt, or who has the slightest fear with regard to the certainty of the victory of the Cross over the Crescent. Yet still it remains a fact that Islam is the Goliath confronting Christ's Church at the present day. I am quite sure, however, that among many of our younger brethren whom I see here, and the younger candidates for missionary work, it is only necessary for them to know that there is a Goliath, and that that Goliath is Mohammedanism, for them to follow the example of David, take their sling in hand, choose five of the best smooth pebbles from the brook, and go forth in perfect certainty of victory in the name of Jehovah the God of the armies of Israel.

It is quite certain that those who do not understand the principle of missionary work, or the principle of the Gospel with regard to it, as they look upon the Mohammedan world, and especially upon the Mohammedan kingdoms of Asia, must think that the progress is exceedingly slow; and there are several reasons for it, especially in those Mohammedan kingdoms of Asia of which it is my privilege especially to speak to you. First of all, we have to remember that Mohammedanism itself arose out of the corruptions of the Oriental Churches, and that those corruptions continue to the present day and have increased and nourished the prejudice that took root in the heart of the great founder of Mohammedanism thirteen hundred years ago. We have also to remember that there is a terrible hatred in the hearts of the Mohammedans towards the Christians with whom they are in contact in those Eastern lands, and we know, alas, that the hatred is fully reciprocated by the Christians. Further, there is no such intolerant system in the world as Mohammedanism, and it is hardly possible for a convert from Mohammedanism to live among his own people. And to these I have mentioned there must be added another fact—that there is no part of the known world which has been so much neglected by the Church of Christ as the Mohammedan kingdoms of Asia and Africa. In fact, until the last few years, no British Missionary Society ever took the initiative of establishing a Mission in any part of those vast countries between the eastern border of Palestine and the western frontier of India. On several occasions God Himself interposed and raised up men who entered on that crusade, and I may

mention the names of Henry Martyn, of Ion Keith-Falconer, and of Thomas Valpy French.

My special business this morning is to tell you of the history and the origin of the Persian and Baghdad Mission. In this narrative there are two names which are especially worthy of honour—the name of Henry Martyn, and the name of Henry Venn. In 1811, Henry Martyn, giving up his chaplaincy in India, went to Shiraz in Persia, and in the last year of his working life did a most marvellous work. He translated the whole of the New Testament into the Persian language; and then on his journey homewards, worn out by his labours and the hardship of journeying in those Mohammedan lands, he died at Tokat. Almost the last entry in his diary was this, “The last year of my life has been the most painful, but at the same time the most blessed, for the Word of God has found its way into this land of Satan, and the devil will never be able to resist it, for the Lord hath sent it.” And yet it pleased God that his work should not be followed up till fifty-seven years after his death.

Having spent ten years in India, and come home on sick leave, I was about to return to the Punjab in the year 1869, when half an hour’s conversation with a stranger was used by God to be the means of the establishment of the Persia and Baghdad Mission.

I went at once and reported the conversation to Henry Venn. I told him of the possibility of taking Persia on the return journey to our Mission on the Afghan frontier. My only idea was to study the Persian language and distribute some copies of Henry Martyn’s translation of the New Testament. But Henry Venn took it otherwise. I shall never forget the emotion with which he spoke. The eyes of the ancient warrior filled with tears as he said, “Oh, do go to Persia, *I am so thankful for this opening*. It is one of those things which we looked in vain for in times past, and God is giving it now.”

And then I shall never forget the first meeting of the Committee, or the solemn protest made by them that our visit to Persia must on no account lead to *an opening* there, and that, as soon as the time appointed arrived, we should certainly go on to India; nor shall I forget Henry Venn’s ominous shake of the head as he said, “Well, friends, I do not think we know what God may do.”

To make a long story short, I may say that in March, 1871, my wife and I found ourselves in Ispahan, the ancient capital of Persia. We intended to go on to India on May 1 of that year, but we received a letter from Henry Venn, saying, “If you can make a good revision of Henry Martyn’s translation of the New Testament, stay in Persia, and do not go on to India.” I am thankful to say that at that time there was no postal communication between Persia and London, for if there had been we should have looked to the Committee for guidance; but, it being impossible to receive an answer from them in time, we were obliged to look to God; and the answer which God gave to our prayers was that in the month of April eleven Mohammedans asked me for baptism. I felt sure that the Committee would see God’s guiding hand in this, but, though their gentle reproof for what we had done in prolonging our stay in Persia reached us too late, and the thing was done before they could undo it, still they permitted us most kindly, though unwillingly, to add another year to our sojourn in Persia.

In that year there came a great famine in the land. God sent a famine of bread that He might give them the Bread of Life. The famine was caused by the cruelty of the Mohammedan priests and governors, who, in a time of drought and scarcity, seized the corn and sold it at ten

times the usual price. We prayed for a few hundred pounds to relieve the wants of the sufferers, and in answer to our poor weak prayers God sent us 16,000*l.* in ten months. We had 7,000 Mohammedans, Jews, and Christians whom we had to feed, and we knew not where the money for bread was to come from. One day when our stores were almost exhausted I received a telegram from Stuttgart in Germany, from a Lutheran pastor called Pastor Haas, "Draw on me for a thousand pounds." A letter very soon followed, saying, "We know that Mohammed taught his followers to hate Christians, but Jesus taught us to love our enemies. We have collected this money in sixpences and shillings as it were from the poor Germans, and we hope that you will give it to Mohammedan, Jew, and Christian without any distinction." One thousand pounds followed another rapidly, until we received 6,300*l.*, collected by that aged Lutheran pastor in sixpences and shillings from poor Germans, and sent out of love to Mohammedans to a British traveller in Persia.

At last in 1875 the Committee took up the Mission. In 1882. Baghdad was opened as an outpost, and you will get some idea of what I spoke of before, the great neglect to evangelize the Mohammedans, if you will picture to yourselves Persia with one man only most of the time, and never more than two during the twenty-three years that I was there; with two stations, a month's journey apart; and a district four months' journey long by one month's journey broad.

I can only very briefly describe the work that God gave us to do during the twenty-three years that I was there. There was a translation of the Bible made and a translation of the Prayer-book added to it. We were gathering out the stones, not sowing the seed, much less reaping the harvest. I am thankful to say that the stone-gathering ended in 1883. God knows best, and I suppose He knows that a stone-gatherer is not the one for polishing the pillars of His temple; so He withdrew the stone-gatherer, and sent out a better man, Bishop Stuart of New Zealand, and changed the parish into what I may call a diocese.

We have great reason to thank God for the wondrous progress made in the Mission in the past year. Baghdad has been separated from Ispahan, and they are now made into two great and independent missionary districts—the Persia and Turkish Arabia Missions. Moreover, two new stations, Yezd and Kirman, have been taken up.

Lastly, I would remind you of three reasons why we ought to take a special interest in such a Mission as that of Persia. There is no Mission in which we have had more clear and wonderful marks of Divine guidance. There is no Mission district that has been more hallowed by the blood of saints. I cannot but think of it with a great feeling of solemnity when I remember that in the north-west corner lies the grave of Henry Martyn; on the south-east extremity the grave of Thomas Valpy French; on the east we have the grave of Henry Carless; and on the south-west is the grave of one who, though not so known to fame, is not inferior to any missionary that ever lived either in zeal or in devotion, or in any of the qualities that make a first-rate missionary, namely, Florence Valpy.

(c) THE BEGINNING OF THE JAPAN MISSION.

The Rev. G. Ensor, M.A., Vicar of Heywood, Wilts, formerly C.M.S. missionary in Japan, was the next speaker. He said:—

Speech of the Rev. G. Ensor.

I am afraid the duty of your Chairman at this particular moment after you have been listening to such a speech as we have had from

Dr. Bruce, is simply the duty of lighting a candle when the sun has gone down ; but I shall endeavour to do what I can in my very feeble and imperfect way to bring forward a few incidents that are new perhaps to you in connexion with the first foundation of our Church Missionary work in the great empire of Japan. It is a good many years ago—years before many of you were born—that I myself was residing in Cambridge. I was not an undergraduate at the time, but by great favour I was permitted to attend one of those old well-known Saturday evening Church Missionary meetings. I came there thirsting for information from the speakers, and I was not disappointed. The deputation was a very remarkable one in all respects. There were two men who were the principal speakers, two men the most unlike that you can possibly conceive. I am recalling reminiscences of nearly forty years ago. One of the speakers described himself to us, when he began his remarks, as an Old Trinity don, and we came to find out a little later that he was one of the Australian bishops. I did not know at the time, or my respect for him would have been vastly enhanced, that he was one of those men who have taken quite the highest degrees that ever have been taken by Cambridge men. He had been Senior Wrangler and eighth classic. Some of you know, of course, that I must mean Bishop Perry ; and he represented not a few men since then who have been ambitious of honours higher than even the highest academic honours, and, like Henry Martyn and Valpy French, and a number of others, whose names are like household words upon the Mission roll, have thrown in their lot with the Mission toil. The other member of the deputation on that occasion was a man who spoke with a very pronounced Tipperary accent. There was no question where he hailed from, at least originally ; but I have no doubt that Ireland was not altogether responsible for him. I think he must have been part of the Cromwellian settlement in Ireland, because if you remember some of those Ironsides out of East Anglia and other parts of England were planted by Cromwell in Tipperary. Now, though that man had a strong Tipperary accent, I found out afterwards that he was one of the most fluent and most accomplished amongst the Chinese scholars of our Mission band. I little knew in the simplicity of my youth then that the time would shortly come when I should travel thousands of miles in the company of that man, and that the day would arrive when I should welcome him under my roof in Japan on his crossing over from China to give counsel to a young missionary. That was how my mind was first led into contact with work in the distant East.

While I was there at Cambridge I had the privilege of staying with a man whose name is familiar to many in this great assembly, and with him I pondered over the pages of Plato and drank—I admit with some reluctance—from the fountains of Euripides and Æschylus. Shall I anticipate the authoritative function of a great university when I announce that my teacher on that occasion was Professor Handley Moule ? And then it was my privilege to pass from one brother there to another, as I shall tell you afterwards ; but there is a long interval occasionally between a man's first thoughts of Mission work, and his final acceptance by the Committee of the Church Missionary Society. I had to pass through the ordeal of what ought to have been a very strict and stringent examination, but the chief examiner upon that occasion was a man of the gentlest temperament, and the most extreme indulgence and condescension. You will guess after his words to-day that Archdeacon Long was the examiner to whom I refer ; and I owe it to his extreme indulgence and his kind forbearance that he allowed me to pass, but not with honours.

And then, passing away from the tutorship of my old friend at Cambridge whom I have already dignified with his professorial title, I passed to the teaching of Archdeacon Moule at Ningpo, and with him I trod the temples of Confucius, and stood by the shrines of Buddha, and learnt something of the strange lessons and the curious lore of that unfamiliar people.

And now I must speak about the beginning of our work in Japan. It was that speaker from Tipperary to whom I have referred who was really entrusted, I take it, by the Committee with the duty of opening the Mission work in Japan. I remember waiting for him in China, where I was detained until he arrived that we might go over together. He was a man who, in his early years, had found the Chinese language exceedingly difficult. I remember well the Buddhist temple upon the river bank where he and another, an old 'Varsity oar from Cambridge, worked for hours and days and months and years at the language until at last the Tipperary man said, "I do not think I can spend Church Missionary money here any longer. I am certain that I shall never master the language." But his Cambridge friend told him that he must pull the race through and make another effort. Well, he did, and he became well known to all lovers of work in China as one of the most effective of our missionaries, and one of the most fluent speakers of the Chinese tongue. The bones of Bishop Russell lie in the land which he loved, and in which he laboured so long. When he first set foot there in Ningpo his own hired servants would not speak to him. His own servants would not know him when they met him in the street. But, when he came for the second time to take up his work, on either side of the stone pavement running up to the house to which he was coming there was ranged a row of respectable Chinese, and their strange faces were lighted up with every sign of warmest welcome, their countenances were all aglow with interest, if not with enthusiasm, for the Chinese are not enthusiasts. There were those men—and every one of them was a Christian man, and every one of them was a worker for Christ—from their villages and cities and hamlets they had come in to welcome the chief pastor of their Church as he returned to his work amongst them again. It was entirely owing to the press of Mission work at Ningpo that Bishop Russell was compelled to send me on ahead. He felt that he would not like to detain me in China, for I longed to be in Japan; so I went on a few months before him.

When I landed in Japan I found that country locked against the entrance and against the progress of the Gospel of Christ; but what do we see now? We are told, and it is perfectly true, that numerically the Church in Japan does not show signs of great progress. Sometimes it may appear to recede in point of numbers, but those who know the inner life of Japan, and those who know the present history of the people, rather regard it as a sifting than as a shortening season for the Church. They rather suppose it to be a leakage of those whose hearts were never in the matter, but who were caught in the general swim of intelligence and science and civilization; and they believe that the stronger and firmer elements are still permanent among the Christian people of Japan. We have no reason for a single instant to be discouraged, much less dismayed, if such a leakage does occur.

Would you know what Japan is now? We are multiplying our missionaries there, but, thank God, we are multiplying our converts more; not gathering in too swiftly or rashly, but discriminating carefully and wisely in our choice of those who come forward for entrance into the fold of Christ. So far as man may select his brother man, we are choosing for

baptism only those who have shown that their hearts have been truly dedicated to their Redeemer, and men whom we can fairly calculate upon as being an honour, a help, and a blessing to the Christian Church, and not the reverse.

You know the history of Japan. I dare not for a moment repeat the commencement of that story at our meeting to-day. But before I close let me correct an impression which may be possibly in the minds of some who are here to-day in respect to the Centenary gathering. There are some of our younger friends who may possibly think that in the word Centenary there is something of the idea of a hundred years. There is nothing of the sort. I am speaking only now to my younger friends. There is no such idea in the original word at all. I find it in classic literature appropriated to three different things. I find a centenarian ballista hurling a ball a hundred pounds weight a prodigious distance. I say that this is a Centenarian Society, for into almost all the lands of Heathenism it has been projecting by the grace of God that power which is supreme in the counsels of redemption, the power of the Gospel of the Lord Jesus Christ, "the power of God unto salvation." For some of you younger friends that may be a new centenarian thought, a new centenarian idea. I find it again applied in another sense. I find it applied to a tree, a centenarian tree, not on account of the years that it has lived, but of the foliage that it has produced, and not the foliage at the expense of the bloom or of the fruit. And I think that our great Church Missionary Society is like that tree figured in the Book of Revelation which sends forth its roots by the side of the river of life, and the leaves of which are for the healing of the nations. I do not suppose that any of us here to-day realizes the full significance of such an occasion as this in the history of such an effort as this. It will take eternity to tell how many have sat under the branches of our Church Missionary tree, and how many have been sheltered from the storms of life and of death. I have but one more Centenary thought. I find again that in the pages of classic story the word Centenary is applied to a hundred-pillared basilican church, and here again I think we have our Centenary thought; we have the pillars of salvation that are being planted in all lands. We have this House of God represented by no material structure, but this great edifice of salvation, a part of which is formed by our great Society; and here we have it raising its glorious pillars where may come in, and through which may pass, and have passed, hundreds and thousands into the fold of Christ.

Our regret at the absence of the Bishop of Durham as our chairman has been mitigated by the presence of Lord Kinnaid, and as the Bishop of Durham is not here, I may make this remark—that, whether it were by what we call chance, or whether it were by design, in this first of these great Centenary assemblies the Church Missionary Society did well, I think, to propose that the chair should be taken by one of the greatest of our Bible Bishops. There is an old Latin saying, *Imperium facile iis artibus retinetur, quibus initio partum est*. For the sake of the ladies I may say that the meaning of this is that the empire is easily retained by the same art by which it was won; and the placing of the Bishop of Durham in the chair to-day, at least in our thought, is for us the emphasizing of the idea that on the Bible this great Society is built, that upon its lines it works, and that by its standard it is guided. From that book it draws its comforts and its consolations, and because of the pages of that book it believes that its work is sure of a triumphant success.

(d) THE BEGINNING OF THE UGANDA MISSION.

The hymn commencing "Give the word, eternal King," was then sung, after which the Rev. C. T. Wilson, M.A., F.R.G.S., C.M.S. missionary in Palestine, formerly of Uganda, addressed the meeting:—

Speech of the Rev. C. T. Wilson.

In June, 1876, eight men met on the island of Zanzibar in order to begin the youngest of the three Missions of which we are hearing this morning. They were to go up to begin what was then known as the Victoria Nyanza Mission. They were Lieutenant Shergold Smith, our leader, a retired naval officer; O'Neill, a civil engineer; Alexander Mackay, also an engineer; Dr. John Smith of Edinburgh, a medical man; Mr. G. J. Clark; two artisans, Messrs. W. M. and J. Robertson; and myself. Eight hundred miles of travelling on foot lay between us and the southern shores of the Victoria Nyanza. We went up in detachments, the first caravan leaving Bagamoyo on the eastern coast of the mainland on July 31, and reaching the shores of the Nyanza on the 31st of the following January. In the end of March that year, about nine months after the assembling at the coast, four men met on the southern shores of the lake, all who remained for the time being and who were available for service in the far interior. One had died at Zanzibar before leaving the coast; another had gone home to England invalided some 250 miles up country; the third, Mr. Clark, had been left at that same point, the present station of Mwapwa, to begin the work there; Alexander Mackay, another 120 miles further up country, had gone down to the point of death, to be spared, however, and brought back from the grave, to come on two years later to the interior. Four men then stood, at the end of March, 1877, on the shores of the Nyanza. Lieutenant Smith, Mr. O'Neill, Dr. Smith, and myself. Another month passed, and three of us stood round the grave of Dr. Smith. When the Mission was decided on, letters were sent both to Rumanika, king of Karagwé, and to Mtesa, king of Uganda, telling them of our coming and asking them if they were willing to have us, and to send men to meet us, telling also of the probable time of our reaching the lake. But weeks and almost months passed away, and we heard no news from either of them. The intention of the Society had been that three men should work in Uganda, and three men in Karagwé, Lieutenant Smith, the seventh, keeping up a general supervision over the whole. Up to that time nothing came to show us distinctly where we were to go, and everything rather seemed to point to Karagwé, and not to Uganda. In God's providence we were led to the island of Ukerewe in the southern part of the Victoria Nyanza. We went there to complete a dhow, a native boat which we had bought in order to navigate the stormy lake. One day I had been away in the forest with native workmen cutting timber for the boat, and when I came back in the evening Lieutenant Smith showed me the letter which has been printed in the programme of these Centenary proceedings. It was addressed to "My dear friends wite men." We laid this letter before God in prayer, and we took it as His guidance that we were to go to the country of Uganda, and not to Karagwé. Still, however, the account we had had of Uganda was so unfavourable that we thought it wise only to go there tentatively. It was decided that Lieutenant Smith and I should with our little boat go over to see the state of the country, and then come back again. God saved our lives on the way by a wonderful deliverance,

of the time and energy of Jesus was given to educational work. I speak not for the small college that I represent in India, but for the whole educational method of Missions to-day. I speak for the village schools in which the children of our Christians are educated ; I speak for the boarding-schools to which the pick from those village schools are sent ; I speak for the high schools and colleges to which the boys who show particular aptitude are sent on for a higher general education ; I speak for our normal schools and preparandi institutions, where the agents are trained, and where our pastors are trained for Holy Orders. Jesus spent much of the best of His time and energy in training twelve men to follow Him as leaders of His Church. Jesus spent much of His time in the Synagogues, in teaching those who did not believe on Him that He was the Messiah, sent from God. Jesus, by His invitation to the children to come unto Him, sanctioned the methods of our schools and the teaching of our children. You have only to look at the history of the Church since the time of our Blessed Master, and you see how, in every epoch, educational work has taken a large share in the spread of the gospel. I have no time to produce proofs of that. I would only remind you of Paul taking up his abode for two years, and lecturing continually in the school of one Tyrannus. I would remind you of the early fathers, of the great controversialists, thinkers, and educationalists. I would remind you how at the Reformation one of the first things that were done was to get hold of schools for the young. I would remind you how to-day in England you are seeking to give a religious education to your children of all classes. And I would remind you that the Church Missionary Society to-day has in the foreign Mission-field 2,250 schools and educational institutions of various sorts, educating at the present moment some 84,000 people.

My friends, I am here to-day to tell you how this method works in the Mission-field. I can best do it by giving you some examples, I think, as rapidly as possible. I would divide this into two parts. First of all, the value of our schools as a defensive agency ; and, secondly, as an aggressive agency. First, as a defensive agency for building up our Church, and making our Christians wise and learned men in Jesus Christ. I think, as I stand before you, of one who was converted at about the age of sixteen. He completed his education in one of our colleges, and after years of labour went through the divinity course in Madras, and was duly ordained. That man to-day, with one European colleague, is engaged in the final revision of the Telugu Scriptures. And it is through the education that was given him in the schools of our Society, that he is enabled to do that most important work for the spread of the gospel. I think of one, drawn from the lowest classes of the people, who passed through the village school to the boarding-school, passed on to our high school, and then to the Divinity School. And, in spite of his origin, and of the difficulties that beset him, he is now the pastor of the most important of the congregations in the whole Mission to which I belong. I think, again, of one who was converted by an evangelist in the bazaar. He was sent on to one of our colleges, and trained in his general education ; he is now an evangelist himself, going out with the missionary of his district, preaching daily to the very class from which he himself was drawn. I think once more of two laymen, one a convert to Christianity from the Brahman class, one a Christian of the third generation. Those laymen were taught in our school, and highly educated ; to-day they are pillars of the Church to which they belong. They are men who, by their money and their influence, by their voluntary work in evangelization and in supporting the various labours

of their congregation, are spreading the Gospel of Jesus Christ amongst the Heathen.

Let me turn now, for a moment, to the aggressive side of our educational work. We not only build up the Native Church, but we also attack the fortresses of Heathenism. Remember that by our higher education we are able to influence the most powerful classes of the community. These leaders of thought and of action in such a country as India are brought face to face with the Person and the teaching of Jesus Christ, in the most susceptible years of their life. I think of two bright young Brahmans who, after being educated for some years in one of our colleges, took, one the first place, and the other the tenth place, in the whole of the Madras Presidency, in the entire university examination; but those two young men carried off the second and the third prizes also in the open Bible examination, open to both the Christians and non-Christians throughout the same Presidency. I think also of one who for years has worked with us in one of our colleges, a man of immense personal influence, who amongst the boys had a stronger personal fascination than any of us missionaries can exert. And that man's character had been moulded, and his thought had been entirely altered, by the teaching concerning Jesus Christ which he had received in a missionary college. Not only do we teach them the Bible, but we press home the responsibility. My friends, last year, at the college that I belong to, we held a Mission conducted by one of the members of the Student Volunteer Movement. For months we prayed over that Mission. Day by day the Mission preacher stood before an audience of some 200 boys, who were able to understand English, and he spoke faithful words to them on the life and teaching of Jesus Christ. There were no converts. He came again, and he spoke again, and we had prayed during the intervening six months. But there were no converts. O my brothers and sisters, do you think that we are disheartened because God does not give us immediate results? No. We know that He is working in the hearts and souls of these young men, that He is drawing them to Christ. Oh, that you could come with me just for ten minutes' or a quarter of an hour's talk with some of those young men who have come near to Jesus Christ!

I would conclude with one word. We who are in the field are longing for great things from this Centenary. I have told you of a Mission that some would call barren, but which we believe will be fruitful of great results in God's time. We want, as a result of this Centenary, the outpouring of the Spirit of God upon those who are labouring in the field. At Masulipatam we have met day by day, week by week, to plead for the outpouring of God's Spirit. My brothers and sisters, will you help us? Do I speak only for Masulipatam? God forbid. Your missionaries all over the world are meeting and pleading for that—the outpouring of the power of God upon those who have gone forth to preach the gospel. Oh, do try all you can to make that the one great outcome of this Centenary—the united, fervent, patient prayer for the outpouring of the Spirit of God. And then we shall get the men, we shall get the money, and the work will go forward. But, for God's sake, give us your prayers, as you have never done before, that we may be clothed with power from on high!

(c) WOMEN'S WORK.

After singing the hymn, "O Spirit of the Living God," the Rev. William Banister, Secretary of the South China Mission, who had

laboured in China since 1880, spoke on "Women's Work." He said:—

Speech of the Rev. W. Banister.

I speak to-day on behalf of those who are not as yet permitted to speak for themselves. I believe that during the progress of the next century, and by the next Centenary, a woman speaker will advocate the work of the women. I believe in the work of women, because, as a man, I am what my mother has made me. I go back, and I feel that this ministry of women in the gospel of Jesus Christ has the approval of the Master of Missions. And yet, as we look back over the century that is gone, we do not find that the ministry of women in the evangelization of the world has had that prominence which it ought to have had. I heard a venerable and able American missionary once say, that "machinery is only valuable as it diffuses force." And so it is the justification of women's work in the Mission-field, that it is the greatest and best machinery for the diffusion of spiritual force amongst the women of the heathen world. The women of our Christian countries must go forth, clothed in the power of the Divine spirit, to save their heathen sisters in far-off lands.

As you know, the work amongst the women of heathen lands is of two kinds. The one kind, the kind I must speak of first of all, is the work of missionary mothers and wives. They have anticipated in their ministry and service nearly all the developments that have been taken up by their untrammelled sisters who have entered into their labours. I think a voice comes from every part of the heathen world, blessing and thanking God for the ministry of the holy matrons of the household of God. Burmah calls and blesses the name of Mrs. Judson; Travancore takes up the strain, and thanks God for Mrs. Baker; Tinnevely repeats the word, and thanks the Lord for the ministry of Mrs. Thomas; and dark and gloomy Africa was lightened by the ministry of Mrs. Hinderer. And to come to my own land of China, there are those who now are the holy dead, whose names and memories are blessed, and whose works do follow them. We heard this morning of that Irishman, Bishop Russell, who ministered in Ningpo, and died there in China. The name of Mrs. Russell is loved and honoured still in Ningpo and throughout Mid China; and there she waits, with her husband, the call of the Easter morning, the resurrection of the dead. And, again, to speak of another, to me a sacred name, I refer to the beloved dead, the missionary mother, the missionary martyr of China, Louisa Stewart. These are they who have laboured in the past. They have gone, and others now have entered into their labours.

It is strange to recall that at the time of the Jubilee of this Society there was only one unmarried woman missionary labouring in China, Miss Aldersey, working in Ningpo; and there were only twelve women on the staff of the Society in all parts of the world. But, since that time, thank God, a policy of enlightenment and development and expansion has been inaugurated in Salisbury Square, and women whose lives are given to God's service are welcomed there now as they were never welcomed before. And whether we turn to the work of the home department, or the work of the foreign field, we find alike expansion and growth. At home there is now a Women's Department, with its own lady secretary. But it is when we turn to the foreign field that we see the greatest expansion and the greatest evidence of growth. At the present moment there are 270 women, single women, on the list of the Society's staff; there are 248 in actual service at the present time, who are labouring in over twenty-two

widely different and widely scattered fields—amongst nations differing exceedingly in culture. They are speaking over thirty of the different varieties of human speech. I say we may thank God for the increase of this devoted band of workers, witnesses amongst the heathen women to the gospel of Jesus Christ. Whether we turn to Africa, or to India, or to China, or to Japan, we find that the characteristics of these workers are all the same—consecration to the service of Jesus, devotion to His ministry, fidelity to His love and self-sacrifice.

I would also mention, and I think I ought to mention with honour and thankfulness, the names of three still upon the active list of the Society who link the past service in the earlier days with the progress and expansion of to-day; there are three women still on the active list of the Society, whose combined terms of service are only two years short of the entire century. The name of the first is Miss Neele, of Calcutta, who went out in 1864; the name of the second is Miss Baker, who joined the work in Travancore in 1866; and the other is Miss Laurence, of Ningpo, who joined in 1869.

We have been reminded more than once that the policy that has guided this Society through all its hundred years, is the policy of seeking the Divine guidance and Divine leading. And, reviewing the history of women's work in the foreign fields, it seems to me that in its development and in its expansion and in its growth, the guidance of God is unmistakable and clear. I gather this round three facts. The first is, that this expansion and growth coincides with the visit of Mr. Wigram to the foreign fields of the Society. We are told that in 1885 the first of these new bands of missionaries went to Africa. That was only the beginning. On the return of Mr. Wigram, a true expansion began. When he came back from India and China, he did not speak of women, but he said, "Where are the men?" a phrase which has now become historical. That is the cry from every part of the Mission-field. And the cry was taken up in the missionary press, in the pulpit, and on the platform, "Where are the men?" And so, in the extremity, God's people prayed for men. Now mark the result. Twenty-five years ago there were 230 men on the active list of the Society; there are now 509. Thank God for that, an increase of more than double what there were. We prayed for men, and men were sent. But God gave more than His people asked. Twenty-five years ago there were twelve women on the list of the Society in all parts of the world. We prayed, and now there are 270, twenty-four times as many. That to me is a very definite answer to prayer. But I turn to China, and I find there that God's guidance and leading is still more marked and more definite. In 1877 there were sixty women working in China, of all Societies, one-eighth of the whole. In 1890 there were 300 women working amongst the Heathen in China, one quarter of the whole. And then, as the result of that China conference, we missionaries prayed that God in five years would send out to China 1,000 workers. How did God answer that prayer? As ever, God gave a more abundant answer, and He sent, not 1,000, but 1,153. But there is still more to follow as the revelation of God's will in this matter. Of that 1,153, 481 were men, and 672 were women. We prayed for men, and God sent the women.

Another point is this, and I say this with a profound feeling of thankfulness to God. I say that we owe a very great debt to the China Inland Mission for showing us the way. That Mission has shown every Missionary Society in China how to use and apply the spiritual forces hidden in the hearts of women, like those I see before me now—and who shall forbid that the Church shall use such spiritual forces and power?

God forbid that the Church Missionary Society should refuse them! God has appointed the way, and this China Inland Mission to-day has more women working amongst the people in China than there are on the list of this Society working in all lands. They have 274 women working in China, eighteen more than all the combined forces of the American Societies send to heathen China, and ninety-one more than all the British Societies have sent to that part of the world.

Divine guidance is true, so is Divine blessing. I refer now to the blessing we have enjoyed in my late sphere of work in the province of Fuh-Kien. Just let me mention this fact. There are twelve missionary women settlements in that single Mission, and in every one of these settlements the women are labouring in all the departments of spiritual ministry and service. And I feel this profoundly, as I look back upon my visits to stations of this kind, where only Christian women are working—I felt that in the whole atmosphere of these consecrated women there comes a new inspiration to serve, there comes a deepening faith in the wonder-working power of God to make use of the weakest and most feeble instrument. The coming of these women to our stations in China has been the means of doubling the force of the Native Church. They have helped and supported struggling Native Churches in every possible way.

Therefore the lessons that we have learnt in this century, and in the last few years of the century, are these: the possibility of work in different parts of the Chinese Empire, the possibility of the use of women all over the land. Many other remedies are being proposed for the reformation of China. We are told solemnly in State papers, "Reform the army of China, that will be the guarantee of its permanent endurance through its present crisis and for the future. Reform the army of China." We aim at reforming the *heart* of China, that is the greatest thing of all. We are doing that. God be with all those who are working, in the name of Jesus Christ, in every heathen land, for the salvation and for the transformation of the homes of all the East.

(d) MEDICAL MISSIONS.

"Medical Missions" was then the subject of an address by Mr. Duncan Main, L.R.C.P., L.R.C.S., who had laboured in connexion with the Hang-chow Medical Mission, Mid China, since 1881. He said:—

Speech of Dr. Duncan Main.

I think you will agree with me that the Medical Mission method is the most complete method of the Church Missionary Society. Allow me to explain myself. I mean complete in this way, that it takes in man as a whole. The Medical Mission looks after the body, as well as the soul. We work on the outside as well as on the inside. A clergyman in this country was visiting in a very poor district, and, going into a very humble dwelling, he stumbled over a poor woman who lay there—cold and hungry and sick. He said to the poor woman, "Have you any hope of a future life?" She looked at him, and said, "If you were as cold and hungry as I am, you could think of nothing else." This taught the man a lesson, this taught him that the body must be looked after as well as the soul. And I may say that the Medical Mission's method includes not only the evangelistic, the educational, and the work of women, but it also includes the taking care of the body. And surely we have, in Scripture, the example of our Lord and Saviour Jesus Christ. Did not He go about healing the sick, and

preaching the gospel? And surely we have the example of His disciples. And surely we have the success of those who have already gone to heal and preach. So I still maintain that Medical Mission work is the most complete work of the Church Missionary Society.

Reading the New Testament, one cannot help being struck with the number of the miracles of healing. In fact, two thirds of the miracles that Christ performed were miracles of healing. And one wonders that the founders of Missionary Societies in the early times did not think of Medical Missions. When I was a medical student, I remember going to one of the officers of a foreign Missionary Society, and I told him I was a medical student, and was anxious to go to the foreign field to preach the gospel and heal the sick. He received me. He opened a big book, took a pen, asked me my name, and where I lived, how long I had been a student—and it ended there. Another medical student once wrote to a Society, and said he was anxious to go to the foreign field, to preach the gospel and to heal the sick. The Society wrote, "It is not our province to send out doctors to take charge of dispensaries. We send out missionaries to preach the gospel." Surely there was some misunderstanding and misconception. We claim, as medical missionaries, that we are missionaries first, and doctors second. When I was coming home a few weeks ago—and I may say it is rather an ordeal to be hurried into an audience like this after having been only fifteen days in England after eighteen years in a foreign field—when I arrived at Shanghai I said I was going home, and wanted the missionary discount. And the gentleman in the office said, "But you are a doctor?" "Yes, I am a doctor, but I am also a missionary." He said, "Well, there is fifteen per cent. discount for doctors, but twenty-five for missionaries." And I said, "I want the twenty-five discount for missionaries." And I got it. We are missionaries first, and doctors second. Do not understand me to say that we must not be doctors. We must be doctors, and very good ones too—all-round ones. We do not want simply the missionary—he must be a doctor, and a very good one; because he is called on to perform many serious operations. And remember he has not a telephone or telegraph by which he can send for some specialist to come by the first train, in order to help with some serious operation. No, he has to know his work, and to know it thoroughly—and he must be a good doctor, as well as a missionary.

When I went out to Hang-chow, eighteen years ago, there was just a small opium refuge, which had been carried on by Dr. Galt for seven years. And he had gone home and left it in the hands of a Native for three years. By the time I went there in 1881, it had dwindled considerably, and very little work was being done. Well, we were not satisfied with the things we found there. So we began to set things moving, and we wrote the dear people in Salisbury Square and told them we wanted a new hospital. Well, we got one, a large one; but that was not sufficient. We had to have a women's hospital. And that was not sufficient, and we had to have lepers' hospitals as well. Then came the Convalescent Home; and now we have all these things, as well as the opium refuge. But "our sufficiency is of God."

Let me say a word as to the methods we employ. First of all, the method of dispensary work. Here the people come in numbers, all sorts and conditions of men, with all kinds of diseases. They come in a crowd, and we meet them and speak to them; we preach the gospel to them and then we treat them. I want to illustrate each point to show you how the Medical Mission overcomes the prejudice and bigotry and ignorance, and how, by the practical evidence which we put

before them of Christianity, we win the affections of the people, and win them to a knowledge of the Lord Jesus Christ. A mandarin, whose status would be equal to that of the Lord Mayor of London, came in a small boat, and sent a messenger round to see what kind of place we had, as he had heard of us. And this messenger came and asked several questions, and he said his master was in a small boat, would we go and see him? We went to see this big man in a small boat, to learn what the trouble was, and we said to him, "It is impossible to treat you here, quite impossible." He said, "Oh! I cannot come to the hospital, I am afraid." "Well, if you cannot come to the hospital, I am afraid I cannot do much for you." So I prescribed and went away. Next day he sent another messenger asking if I would go and see him; and I went. And this time he was more reconciled, and he came and saw our place; and we prescribed for him there in the dispensary. He went away, but a few days afterwards he came again and said, "I would like to stay in the hospital." He came and stayed, and we went and saw him every day and spoke to him. At the end of three weeks he said, "I cannot understand this. Here you come, day by day, looking at my awful sore, and you say nothing about it. I cannot understand it; you have not asked for any money. You have done all this—free, gratis and for nothing. I cannot understand it." And he gave me a hundred dollars for the hospital. There was a mandarin in an office of high rank, and full of prejudice, and by our hospital work we overcame his prejudice, and won him in a certain way. When he left us, he took a New Testament away with him; and some time afterwards, when I was visiting him, he said, "I still have the Book, and I read it every day."

The other form of our work, which is the most important, is the in-patient work; and I hold that every medical missionary should have a hospital—it is impossible to carry on proper Medical Mission work without a hospital. And a hospital is a thing that a Chinaman can see. Seeing is believing in many cases, so let us have something they can see. We have a building they can see. A patient suffering from cholera was brought to us. We spent a long time, lots of money, and took many pains to save the man's life. And, remember this, if a doctor is sent there he must use everything in his power to save the lives of the people—the bodies as well as the souls. We sometimes have to work ourselves, I might say, almost to skin and bones, though you would not believe it, and spend our strength, in order to save their bodies. This man we saved from cholera; we preached the gospel to him, he believed, he went home to his little country village, he told the people what he had heard, he was persecuted and beaten; and now, in that place, there are over forty Christians.

Then, again, we have itinerating work. We go about, although, because of the magnitude of the work, we are unable to do much of itinerating. But wherever we go, we are crowded round by people wanting medicine, wanting drugs, as well as wanting to hear the gospel. And every missionary, whether medical or not, is asked by the people for medicine. The ladies are asked. I remember hearing of a lady who knew nothing of medicine. A gentleman came and asked her for some medicine for his wife. He described the symptoms, and she said, "Well, I do not know much about medicine, but surely a little rhubarb will not do any harm." But he came back next day, and said, "The rhubarb has done no good. Will you give me something else?" Well, she thought soda could not do any harm; if it wouldn't do any good, it couldn't do any harm. And the third day the man came back and said the soda had not done any good. And the poor woman said, "You

had better call in the doctor." But the man said "Oh ! I am a doctor myself."

Another part of our work is the Opium Refuge, where we take in the poor creatures who are the slaves to this awful vice.

One word about the officials. We are very much in touch with the officials—with the Viceroy, with the Treasurer of the Province, with all the Mandarins of the State. They come to us, seeking our advice and help. And, to show how much they are interested, the officials of Hang-chow have presented the hospital with one and a half acres of land for a new hospital site.

Another thing I must mention. We have a convalescent home for our native workers, and for patients from the hospital. My dear friends, I believe in health. If a man is to work, he must have health. We want life out in China. Some missionaries say, "I am willing to go to China, to live and die." Very good. We want missionaries to go to China ; but we want them not to die, but to live. It is a much easier thing to die than to live. We want life—we want the living voice, the living witness.

(e) LITERARY WORK.

The hymn "At even, ere the sun was set," was then sung, after which the Rev. Herbert Udny Weitbrecht, Ph.D., missionary in the Punjab since 1876, and Chief Reviser of the Urdu New Testament, gave the following address on "Literary Work" :—

Speech of the Rev. Dr. H. U. Weitbrecht.

In the earliest missionary history of the Church the work of the pen preceded that of the tongue. The evangelist Philip found the Ethiopian treasurer of Queen Candace reading from the Greek Septuagint translation of the Old Testament, and, taking that as his text, preached to him Jesus.

So it was in the early history of the Church Missionary Society. Before ever there were men ready to send out, the earliest practical measures taken by the Committee were (1) to make a grant of money to the Cambridge Professor of Arabic to help him in translating the Bible into that tongue ; (2) steps towards preparing a Persian New Testament ; (3) the employment of a Scotch missionary returned from West Africa in preparing a Susu grammar, vocabulary, and some tracts.¹ In these small beginnings were contained the great branches of our literary work in all its manifold complexity : linguistic preparation, Bible translation, vernacular works. And, let me add, even then began that co-operation with the great missionary publishing societies which has since been so fruitful ; for the work of using certain Chinese fragments of the New Testament translated by a Roman Catholic missionary was then made over to the Society for the Promotion of Christian Knowledge, and by that Society later to the British and Foreign Bible Society, and to carry this out Robert Morrison was sent to China by the London Missionary Society in 1807.

During the last hundred years the literary work of the Church Missionary Society has ranged over a vast area, and comprised many languages, as far as we can tell about a hundred. The work done in some of these (e.g. in Malagasy) is being used by others in fields from which the Society has withdrawn ; but the majority of these tongues

¹ See *History of the Church Missionary Society*, vol. i. p. 74.

are still used by its missionaries, and their number is constantly being added to. They range from dialects spoken by a few thousands of uneducated Indians in North-West America—found without grammar or alphabet—to the great languages of India and China, used by many scores of millions, the vehicles of ancient literatures and profound philosophies. In dealing with them the methods of literary work have had to vary from the “open speech and simple, a hundred times made plain,” by which the mind of untutored races must be reached, to the keen sword-play of controversy with the world’s most ancient philosophies, and the yet harder task of presenting Christian truth and practice in a truly indigenous form to the nations of the East.

1. First has come always (unless in regions already entered by others) the *pioneering work of linguistic study*. This work began with the languages of West Africa—Susu, Bullom, and the like. Then followed in succession, or simultaneously, the Maori of New Zealand, at first explored only by C.M.S. missionaries such as Williams; in South India Tamil works by C. F. E. Rhenius; Malayalam works by Benjamin Bailey; in Africa Isenberg’s Amharic Dictionary, J. F. Schön’s masterly studies in Hausa, now being continued and used by the Hausa Association, John Ludwig Krapf’s great works on East African languages, Rebmann on Swahili and other tongues, and S. W. Koelle’s monumental *Polyglotta Africana*, a comparison of one hundred African languages. The Cree, Ojibeway, Eskimo, and other North-West American dialects are too numerous to mention. In India the tongues of the Hill Tribes and other aboriginals, such as Malto, Santali, Gondi, owe their grammars and lexicons to C.M.S. men. The great languages of India and China were already treated by their own scholars, and have occupied the attention of an army of other linguists; but the Sindhi work of Trumpp and Shirt in India, and the linguistic studies of McClatchie, A. B. Hutchinson, and others in China have their honourable place in the philological record.

2. Next has almost always come the work of *Bible translation*. This would begin tentatively with single Gospels and other portions, going on to the completion of the New Testament, and finally to the Old also, though in many versions this last is still incomplete. And, generally speaking, before the Old Testament is completed, the New Testament version must be revised. In not a few of the great languages this has been done more than once, in the light of the best critical and exegetical scholarship.

Of this branch of our literary work the Rev. J. G. Watt, Secretary of the British and Foreign Bible Society, writes:—“Of the seventy versions which the Church Missionary Society owes to the Bible Society, the majority have been made by its missionaries. In each of its two chief fields, India and Africa, about twenty-five versions, mostly the work of its scholars, are in use in its stations. No other Missionary Society has done so much for the translation of the Scriptures, or uses them in so many languages, as the Church Missionary Society.”

Our first great Bible translation was done by one who, though not a C.M.S. missionary (because India was then shut up), was the first English candidate who offered to the Society, Henry Martyn. His Urdu New Testament has been thrice revised, and is now being issued in the last revision: his Persian translation, after revision by Dr. Bruce, is still the standard. Passing by the great Hindi version also descended from Henry Martyn through C.M.S. hands, and now being revised by Dr. Hooper and others, and passing by all the

other work of Church Missionary Society translation in India, China, Japan, Africa, New Zealand, and North-West America, I only remind you of the remarkable work of George Lawrence Pilkington, who, in the space of eight years, lived a lifetime, and left behind him the New Testament and much of the Old Testament in the tongue of Uganda.

3. Let us glance at the work of *general vernacular literature*. Among uncultivated races this has been elementary; catechisms, school readers, and the like at first, leading on to stories and somewhat higher teaching later. For the civilized communities of India, China, and Japan, the missionary is called upon to provide or to stimulate the production by Natives of controversial books and tracts, works of theology and devotion, and general pure literature.

An immense work, truly; yet it has been manfully attempted in its various branches by C.M.S. workers in co-operation with many others. To make a serial selection from the thousands of works and hundreds of workers in this field would, for to-day's purpose, be confusing, and therefore useless. I take only one field in which the Church Missionary Society has worked more than any other society, the Mohammedan world; and in that, the work of one missionary. Charles Gottlieb Pfander, Agra (1840) and Peshawar (1854), in addition to many other works, wrote the classical controversial treatise entitled *Mizân ul Haqq* (the Balance of Truth). It has appeared in Persian, Urdu, Turkish, Arabic, and other tongues spoken by Moslems. It has frequently been supplemented, but never superseded. In 1854, together with Thomas Valpy French (afterwards founder of St. John's Divinity School, and Bishop of Lahore), Pfander held at Agra a notable public disputation with leading Moulvies of North India. Some years later two of the hearers at that discussion were converted. One, Moulvie Imād-ud-Dīn, was ordained in 1868, and ever since then has been a voluminous writer, first in controversy and latterly in Christian theology. He, like his master Pfander, is one on the list of Church Missionary Society men who received the title of D.D. (and other academical degrees) in recognition of their scholarship. The other of the two hearers above referred to was a Mohammedan gentleman named Safdar Ali. He, too, was baptized later, and as a layman rendered signal service by controversial writings of a specially winning character, and by the compilation and authorship of Urdu hymns.

As we mark the passing of our first hundred years we are reminded that our hope of the future lies in the native writers of the Mission-field, and that to them most of our help must be given. There have been a fair proportion in C.M.S. ranks, and they are on the increase. Their activity is developing, amongst other methods, in the direction of vernacular and English journalism. In North India there are two Urdu papers, the *Messenger of Light*, at Lucknow, and the *Christian*, at Amritsar, conducted by Native Christians connected with the C.M.S. congregations.

The mention of *English* indicates one branch of our literary methods which still much needs to be developed. For the hundreds of thousands who now read English in India something has been done by the pamphlets of Dr. Dyson, Dr. Hooper, and others. But I shall not be accused of trespassing on the domains of a closely connected sister Society, the Church of England Zenana Missionary Society, if I here mention the work of A. L. O. E. (Charlotte Maria Tucker), who for the last eighteen years of her life, in intimate association with C.M.S. missionaries, produced a long series of English books and booklets

which were and are circulated far and wide in English and many Indian vernaculars.

To show that the needs of Christian worship have not been neglected, I can only indicate the fact that in every language in which the C.M.S. has worked, the whole or part of the Prayer-book has been published and hymns translated or composed. Not a few editions of the Prayer-book and Church Hymn-books have been revised and re-edited with the greatest care.

I must pass on to mention yet another method.

4. The *Printing Press and Publishing Societies*. These agencies have now passed largely into other hands, but no small share in this work has been taken by C.M.S. missionaries : e.g. L. B. E. Schmid founded the Madras Tract Society in 1817; Robert Clark founded the Punjab Bible and Religious Book Society in 1872, and carried on its work for over twenty years. The Cottayam Press, started by Benjamin Bailey early in the century, the Secundra Press since the Mutiny, are instances of similar work. And in Uganda and elsewhere much work is still done by C.M.S. presses.

But we thankfully record that, generally speaking, the work of printing, publishing, and circulating literature in the Mission-field has passed into the hands of those most indispensable of our sisters, the great Christian publishing societies. Where had been our Scripture versions, but for the world-wide and munificent British and Foreign Bible Society; where our Prayer-books, Hymn-books, and Church literature, but for the venerable yet progressive Society for the Promotion of Christian Knowledge; where our works of controversy and general Christian information, but for the generous and sympathetic help of the Religious Tract Society; where, in India especially, our school books and our English publications, but for the Christian Literature Society, a fit memorial of Christian retaliation for the horrors of the Mutiny?

So much for work done. What guidance may be gathered from the record of a century's literary work by C.M.S. men for the years which lie before us?

The Society has already considered this question carefully, and we have reason to hope that the literary work of our Missions in the future will be unified and consolidated by the appointment of a Central Publication Committee with branches in every Mission. But *this machinery must have fresh power behind it*. If we are to grapple in any degree effectively with the work still undone, then the great scholarly Church of England, under the influence of the Holy Ghost, must send us more forces, that men already fitted for literary work may be set free for it, and not kept back by the pressure of tasks that others might undertake. The Church must also send new men of culture and ability to maintain the work in freshness and vigour, "lest one good custom should corrupt the world." We are pouring hourly into the minds of India, China, and Japan the most powerful solvents of their old religious beliefs. The Buddhist cannot believe his cosmogony, the Hindu his caste, the Mohammedan his Quran, if he knows the facts of science and history. It is, alas! no news that Western unbelief is working in the East. A young man came to me in Lahore years ago, dejected and inquiring, as an Atheist. "How did you come to this?" I asked. "This book led me," he said, holding up Mrs. Besant's little book, *My Path to Atheism*. Government returns show that prurient English novels are translated into the vernaculars of India and greedily devoured. Four million scholars in Indian schools are yearly becoming as many million readers. What have the hundreds of thousands, educated in Mission schools with great self-

sacrifice, to guide them when they inevitably drift away from their teachers? Surely we are but half awake as to the power of the press. Christian literature in the Mission-field is the armoury for our warfare, the storehouse of tools for our building, the food for our converts, the force by which we may influence the mind of non-Christian society. It is a faithful index not of the extensiveness but of the intensiveness of our work, and its intensiveness is its permanence. May God help us, in time to come, to guide yet more of the mighty flood of literature into the channels of His Gospel for the purifying and regenerating of the nations!

(f) NATIVE CHURCH WORK.

The Rev. James Johnson,¹ M.A., Incumbent of St. Paul's, Lagos, who was ordained at Sierra Leone in 1863, was the last speaker. His subject was "Native Church Work," and he said:—

Speech of the Rev. James Johnson.

You have heard already that Canon Obadiah Moore, Principal of the Grammar School of Sierra Leone, my countryman, was to have stood before you to-day and spoken on the subject of "Native Church Work." But he has been prevented by illness from coming, and I have been asked, at very short notice, to come and speak to you on that subject. I do so very readily. It was once the fashion to speak of the Negro as a being that was only a link between the brute creation and humanity, a being whom to seek to educate, to Christianize and civilize, was a useless task. This was said very frequently before the Church Missionary Society undertook its work in West Africa. And had the Society not had a strong faith in God's word, a strong faith in the oneness of the human family, and in the power of the Gospel to renovate the heart of the black man as it will renovate the heart of the red or the white man, it would not have gone to Africa, or would have failed to sustain the labour there as it has done through the trials as well as the difficulties which it had to contend with. But, again, after the Society has worked and some success has been attained, it is still the fashion with many a European traveller into Africa to disparage the work done. Sometimes they speak of Missions in Africa, as of Missions elsewhere, as a failure. At other times they endeavour to place Native Christianity at a very great discount, on account of certain faults, faults that may be found in individual Christians—and I want to know where that Christian Church is where there is no fault—they speak as if the work has been an entire failure, not only in West Africa, but also in other parts of Africa. But I trust you will accept my presence here this afternoon, and that of my countryman, Canon Moore, in this country, as a witness to you, and a proof and indication to you that the Society's work has been successful in West Africa in a large measure, and that to-day we have a Native Church. This Native Church is the outcome of the Society's work during ninety-five years. It exists all along the coast of West Africa, through a distance of about 3,000 miles. It is composed of a large number of persons, not under 24,000, won from Heathenism and Mohammedanism. These people have been formed into congregations, and these congregations have been constituted a Native Church on the West Coast of Africa.

This Church has a work to do, and it is trying to do it. And that

¹ The Rev. James Johnson was consecrated at Lambeth Palace Chapel on February 18, 1900, to be Assistant-Bishop in Western Equatorial Africa.

causes converging to the one point which has produced the marvellous change which has taken place since 1887. Since 1887 the number of missionaries has risen from 309 to 777, and the income of the Society has risen from 221,000*l.* to 322,000*l.* But I fancy some of you say, "But the income has not doubled; how do they manage about the means?" Well, you see a good many of them are ladies, and of course women do not require so much as men. I suppose they do not eat so much! At any rate, whatever may be the cause, there is no doubt about it that they are much cheaper than men, and oh, what splendid work many of them are doing! The clergymen have risen from 247 to 397, the laymen from 40 to 126, and the lady missionaries from 22 to 254. Now what about the causes that have been converging towards this end? I do not doubt that that resolution of the Committee had a very great effect. I do not doubt that God's blessing has rested on the Society in all its efforts in a way it would not have rested upon it unless some such resolution as that had been passed. But then there are many causes. There is the annual week at Keswick. The name Keswick brings up a great number of thoughts into the mind at once. It has done a great deal to deepen spiritual life throughout the country. It has led the way in those functions for the deepening of spiritual life which, whether we altogether agree with them or not, we cannot help seeing have had an enormous power, and many of us in our parishes know that some of the best workers are due to the week at Keswick. I know it in my huge parish of Aston. Then there was a general deepening of spiritual life throughout the country. Then, again, there was the foundation of a number of Unions. There has been a great development of the literary work of the Society. Four of the great means by which you will develop missionary interest are the Pulpit, the Platform, the Press, and Personal Influence. The Pulpit has been used much more than ever for inculcating the Bible view of what is the work of the Church. The Platform has been used more than ever for that purpose, and the February Simultaneous Meetings had a very great effect with regard to that matter. Then again with regard to the Press, nobody can doubt that the publications of the Church Missionary Society have been one great cause of its strength and of its going forward. There is yet another force—Missionary Exhibitions. There are some people who are very fond of the appeal to the eye, more than they are of the appeal to the ear, and it was a very capital thought (I do not know who put it into his heart unless it was Almighty God) when Mr. Barton at Cambridge determined to have a missionary exhibition, and it was a splendid thing for Mr. Barton who, with all his talents, has not got every talent that man can possibly have, that he got Mr. Malaher to help him. Can anybody doubt that Missionary Exhibitions have influenced hundreds of people who were almost entirely ignorant about missionary work? In my time in Salisbury Square I had to do a great deal in promoting County Unions. They did excellent work, and are doing an excellent work in bringing together people who reside in parishes where there is very little care for missionary work, so making them feel that they have plenty of friends who love the same work as they love. But then we found that County Unions were not a bit of good about London. . . . I did my best, and so did some others, but in Middlesex, Surrey, and Kent, all close to London, they failed, every one of them. But now what has succeeded? The Lay Workers' Union and the Ladies' Union. I am perfectly certain that they have been a means by which Personal Influence has been brought to bear upon numbers in a way it never was before the founding of those different Unions.

I have only one more thing to say with regard to the influences that have caused the tremendous advance during the last ten years—at any rate during the last two years. You heard how long it was before the Archbishop could say that he would favourably consider the matter. The late Lambeth Conference was a very different affair. The picture is too small; you cannot see the faces well, but everybody will remember the splendid Manifesto that was given to the whole Church as to its duty with regard to Christian Missions that came from the Lambeth Conference.

Now I must close; but there is just one other picture you should see, and that is a picture which shows you, by way of a diagram, what the world is after a certain amount of missionary work and what some day it shall be. Who is going to answer that “When?” I am not going to answer it, but this I will say, when every Christian man and woman puts the missionary subject into its right place, then there will be reasonable hope that that glorious time shall come when the nations of this world shall have become “the kingdoms of our Lord and of His Christ.”

(b) THE STORY APPLIED.

The hymn “For all Thy saints, who from their labours rest” having been sung, the Rev. G. F. Head, M.A., Vicar of Clifton, then spoke as follows:—

Speech of the Rev. G. F. Head.

It is rather difficult when one man has preached a sermon for a second to come and give the application. I think that it would have been far better if Mr. Sutton, who preached the sermon, had also added the application. But inasmuch as I am called upon to give a sort of application to the words which have been spoken, I gladly do so.

It seems to me, when we look back upon the hundred years in which God has so greatly favoured the work of this Society, that in those olden days, a hundred years ago, there must have been something like the feeling which Joshua had when he stood before Jericho and saw that marvellous place walled up to heaven. As he stood that night and looked up to those walls he must have thought, “How is it possible that these walls should ever fall before my people, a mere rabble crowd?” And then the Angel of the Lord came and drew near to him and very soon he knew “All this will I give to thee.” Just so it must have been when those men of God a hundred years ago looked upon the heathen world. It must have seemed to them as though it was walled up to heaven against them and as though the strong man armed was keeping his palace and his goods were in peace. Then God seemed to say to them by His Spirit, “All this will I give you if you will go forth and preach the everlasting gospel.”

The first thought that strikes us is, What Difficulties our fathers had to encounter! In olden days, in the days of Eli, the Church of God had fallen into a state of decay, and Eli, who was, as it were, the ecclesiastical head of that Church, had become so dead and cold that God could not speak through him. His ear was heavy that he could not hear. And from what we have heard to-night we know how it seems as though God could not speak to those who were ecclesiastically at the head of the Church of England about those walls rising up to heaven and about the necessity of preaching the everlasting gospel. But just as God in those old days found a little boy, and spoke to that little boy, whose heart was wholly given to Him, so in those days a hundred years

ago God went down to Cambridge and found a Simeon, and in another place a Wilberforce, and afterwards in another place a Pratt. He found these men, and these men were in touch with God spiritually and God could speak to them. Pointing to those walls up to heaven, God said, "These will I give you." But what difficulties all along, not merely ecclesiastical! What Government cared that India should be open? Who thought of China opening its gates to receive the everlasting gospel? Who dreamt of Japan? Who thought even of Africa? None, except these few men. And, notwithstanding all the difficulties that have met the Society all along the hundred years, what see we to-day? When you take an acorn and plant it in the ground, the little acorn, had it a voice to speak, might say, "How can I battle with the difficulties?" No sooner does that tiny seed break its crust than the difficulties meet it. There is the clod of earth which presses heavily upon it and which must be displaced; and then as the tiny stem gradually grows higher and higher, how the winds blow over it, how the storms come, how the chill blast of winter threatens to destroy it; and when those tiny opening leaves begin to show themselves, how many a difficulty meets the tree; until at last, after a hundred years of difficulty, its branches spread out on every side, it gives shelter to all around, and you see that the very difficulties, in God's hands, have made that oak what it is, the mighty power which we see in our forests to withstand the storm and the blast. And so the very difficulties through which the Church Missionary Society has passed during the last hundred years—what are they but God-given means by which we should be systematized, by which we should be strengthened, by which we should be helped, and by which we should learn that before we can spread out, as it were, our branches to shelter the Heathen and to bring blessing far and wide, God will strengthen us spiritually and in every other way by the difficulties through which He takes care to bring us and to make us rejoice? And so at the end of a hundred years we look back and we see "Difficulties," and we look on and we see "Difficulties;" but thank God for the difficulties, because He brings us out of them all and brings honour to His own name.

Then, secondly, we have the thought of Obligations. What obligations? You know that the word "obligation" comes from a Latin word which signifies to "tie to." You are under an obligation to a person because he has done some kindness to you. You are tied to him. This earth, when it rolls round the sun, is *obliged* to keep in its orbit by that strange and mysterious force of attraction. It cannot leave it. And just so in all this spiritual work, and in this special work of which we speak to-night at this Centenary which brings us back to the thought of a hundred years of work, all these men were *obliged*. They were "tied to" Him Who is the Sun of Righteousness, and they felt that they must fulfil His command, "Go ye into all the world and preach the gospel to every creature." It was this obligation that rested upon Simeon in the first meeting of which many of us have read when he started up and said, "Gentlemen, we have not a moment to lose. Europe has been awakened by this war for more than four years, and we have slept. Gentlemen, at once we must awake." It was an obligation. The love of Christ constrained him, and he must go forth and do what he could to send missionaries forth. And so it was afterwards in the year 1813 when Wilberforce brought forward that motion for the Charter which should open India to religious, as well as moral, training—that celebrated night, when at twelve o'clock in the House of Commons Wilberforce rose to his feet and for two hours poured out that peerless eloquence of which he was such a master. At three o'clock that morning the Bill was carried and the doors of India opened out from that

day, so that religious training might enter in, at first so feebly, but now, we thank God, so richly and so abundantly. Wilberforce was *obliged* at that time to do it because the love of Christ constrained him. He was under obligation. And those men outside, of whom history only just whispers a word, who all that livelong night were in prayer clasping their hands and asking God to undertake for Wilberforce and to give to the members of the House of Commons the willingness to pass that Bill—those men were *obliged* to pray as many of you are obliged to pray when the Committee is in council. We are all united in that one glorious cause. We are under obligation. It is this obligation for a hundred years that has enabled the Church Missionary Society to do what God has enabled it to do for the cause of Christ and the evangelization of the Heathen.

Thirdly, what Inspirations! When God would write a page of history in days of old and He would give a blessing such as had never been known in Syria and in Greece and in Macedonia and in Rome, the Holy Ghost went to that Church in Antioch and chose Paul and Barnabas for the work to which He had called them, and He filled them with the power of that Spirit, and sent them forth in order that they might proclaim the everlasting gospel. Later on, some hundred years ago, God in the same way would write a new page of history for India, a new page of history for Africa, a new page of history for China and for Japan. But He must have His instruments. What does He do? He goes to different places. Some of you remember that remarkable picture in the Academy some three or four years ago. It pictured the youth Jesus in the workshop of His reputed father. There He stood and all round Him were tools of various sizes and shapes, strange sizes, strange forms, and around His feet were the shavings lying in countless numbers. It was called "The Workshop of Jesus." A hundred years ago you might have looked down on the Heathen world and said that there was nothing doing. So the Master came into His workshop and He took out His various tools. They were different in shape and different in form; but when He takes a tool He can shape it as He likes, and He can sharpen it as He likes. And so He took the schoolmaster here, and He took the man of intellect there in Cambridge, He took a Buchanan in another place, and He took this man in another. Yes, He took His tools and He sharpened them, and now what do we see after a hundred years? Mere shavings at His feet? No. Thank God, we see how He has put plank to plank and board to board, and now there is rising the great and glorious temple far and wide. We see these Churches in India, and these Churches in China, and these Churches in Japan, and these Churches in Africa—these Native Churches gradually rising, and every one of them is formed and fashioned in the workshop of Jesus Christ, fashioned by His own hands. He has taken these tools and used them according to His will. But, thank God, the hundred years tell not of shavings, but of wondrous work accomplished by His spiritual power.

Then we have a fourth thought, what Transmitters we see all through these hundred years! That telegraph wire that runs over your head when you walk along the street has no power to coin a message. It has no power to form or fashion it if you give it mere words. It can transmit a message only so long as it is in perfect order, and so long as the battery is at the one end, and the machinery all in its place. Then it transmits the message. That is exactly what, during the hundred years, God has been doing by these men. They had no power to make the message. The message was made at the further end. They merely transmitted the everlasting and glorious Gospel of Jesus Christ. They

have told the tale that was told eighteen hundred years ago when Jesus came to die for man. They have transmitted this message. And they have transmitted it not only by their words but by their characters and by their actions. Far and wide in India and in China and in Japan they have been always flashing the message—the message that comes from God to the human soul, and the result has been “glory to God in the highest and on earth peace, goodwill towards men.” They have been transmitting the message. Do you remember how some years ago when the first cable was laid to America—I remember it—and how the first message which was flashed was that word which I have just uttered, “Glory to God in the highest and on earth peace, goodwill towards men”? Then the cable failed. In vain they strove to wing other messages. They would not pass. But was man then to be stayed in his plan and purpose? Were the two nations not to be united by the cable? Oh, yes. Another cable was put down, and yet another, and another, and now we are bound and linked together by many a cable which flashes our thoughts from this side to them or from that side to us. Now again and again in the hundred years what do we see? Persecution has broken out in China, in Africa, and in other places, and men who have been transmitting the message have been slain and the opponents of Christianity have said, “We have snapped the transmission; we have broken the wire, and now no longer shall we hear of Jesus Christ.” What has this Society been enabled to do? If one wire has been broken, another wire has been put down. If one man has died at his post, another has taken his place. Though West Africa became the grave of the European, still men and women came forward offering continually. If the wire was snapped, they took care that another wire should be in its place, and that those who knew not Christ should hear of His love. What transmitters this Society has been enabled to send out to carry the everlasting Gospel of Jesus Christ far and wide!

And then a fifth thought, what Principles have been stedfastly adhered to through the hundred years—the Evangelical principles of the Church of England! All through the hundred years these principles have been those on which the Society has based its work. It has not turned to the right hand or to the left from those great and glorious principles. I believe that in the midst of all the difficulties, and all the questionings, and all the opposition, in God’s hands the strength and the power of the Society have been in the Bible principles on which it has based its work, and on which it has always proceeded in sending out the Gospel to distant lands. You may have noticed when sailing from here to North America and an iceberg floated down towards the vessel on which you were standing, that while the vessel itself might be in the wildest storm and rolling from stem to stern, now rolling on one side and then on the other, yet as you looked at the mighty mass of ice hasting towards you, it seemed immovable in the midst of the wild storm and the mighty waves. And you asked “How is it? It seems to fling from its side, as a mighty mountain, the waves as they dash against it. How is it?” And the answer was “Because two-thirds of the mass of that mighty iceberg are beneath the surface of the sea, and thus it is steadied in its march across the ocean.” Just so has it been with the Society. Two-thirds of its power, of its steadiness, of its force have been beneath, unseen. The Society has been in close union with Jesus Christ and with the Holy Ghost working according to His word. Men have not seen it, but the strength and the power of the Society have been that it has been beneath the surface. The prayer, the trust, the yearning desire only to glorify God—all these have kept it steady. So when the difficulties have

come and when storms have blown, and when there has been opposition on all sides, all these have passed away because God has held fast those who have been commissioned by Him to do this great and this glorious work.

Let me give you three practical thoughts, and I have done.

The first thought is this: let us go forward. When History is depicted it is usually depicted as the figure of a woman holding in one hand a half-unravelled scroll, and pointing with a finger of the other hand to the unravelled part, and the idea is that you are to read that which is written on the open part for your instruction regarding that which is unravelling. Now we look back to the hundred years that have passed. That is the unravelled part of the scroll, and it only whispers to us that great and wonderful truth that we should go forward in what we are doing. God has given to us a great and glorious opportunity. Then let us go forward in order that we may accomplish His purpose. When God in days of old wanted to have a blessing brought to Philippi what did He do? The Lord shook that prison. The very walls were crumbling, as it were, and the doors were opening on their hinges. When He had done that part it was the time for the apostle Paul to step forward. What did he do? He preached the Gospel. God is shaking the nations to-day. There is a mighty earthquake shaking China, and shaking Japan, and shaking India in its old beliefs. And Africa itself is opening out wide. What are we to do? God has done His work. It is for us to step forward, and, wherever there is an opportunity to proclaim the everlasting Gospel of Jesus Christ to those who are in want thereof. So I say, let the voice of the past be this—"Go forward."

Then there is a second thought: let us be willing to give. I think it was seventy years ago that a poor woman, who had sent out her son as a schoolmaster to the west coast of Africa, and whose son had died there, as so many did die of that cruel fever, came to the Annual Meeting of the Church Missionary Society, not here but in the Freemasons' Hall. With trembling heart, feeling that she had given her all, and that he had been taken from her, she came to the door. That those who were subscribers might enter in, tickets had been issued. The room could only hold those who had tickets. She asked to enter, and the young man at the door said, "Are you a subscriber? Are you a member?" She said, "No"; and she turned round to go down the steps. Suddenly a God-given thought filled her mind, and she turned back; she went to the young man and said, "I am a subscriber." "Are you?" "Yes; I gave my son, and God has taken my son. May I enter in?" Let the doors open wide, let her sit amongst those who are the noblest of the land, because she has given her son. If our Lord commended the woman who gave that mere farthing, and put it into the treasury of the Lord, what shall we say of the woman here who gave her son, her only son, her all, and gave him to the missionary cause? Has not she given as much, ay, and more than them all? I say to you mothers and fathers to-night, let the voice of the past hundred years be this: Give willingly; give from your homes; give of your sons and of your daughters. And you young men and young women who are here to-night, will you not go forth to the most glorious of all works, that you may lay down your life, if needs be, to evangelize the Heathen? Men and women, not only let us go forward and help if we are kept at home, but let us who are parents be willing to give liberally, yes, of our wealth, but also what is nearer and dearer to us, let us give of our sons and of our daughters.

And, lastly, let me say also, let us be humble in this matter. We have heard much to-day concerning this hundred years of work, but let

us keep low before the Lord, and realize that it is His work and His alone. In Isaiah xl. God speaks of man, and He says that we are but as grass, and the grass withereth and the flower fadeth. That is all—just grass and nothing more. And then, in another passage, as it were, the Prophet takes a little blade of grass, and holds it up, and he says, "How beautiful upon the mountains are the feet of him that publisheth peace!" If you want the blade of grass that is fairest and most beautiful in the eyes of God, it is the man who goes forth as the messenger to proclaim the glorious truths of Jesus Christ, and yet what is he? That verse in Isaiah xl. concerning these things speaks of going up to Zion. "O Jerusalem, that bringest good tidings, say unto the cities of Judah"—what? "Behold the grass?" Nay, verily. "Behold the beautiful blade of grass, the one whose feet are so fair, the publisher of peace?" Nay, verily, but "Behold your God," and let the eye be filled with Him in the midst of all the glory which He has gathered by this man or that man or this society or that society. "Not unto us, O Lord, not unto us, but unto Thy Name give the praise."

The hymn commencing, "Work for the day is coming," was now sung, then prayer was offered by the Rev. H. E. Fox, and the Benediction was pronounced by the Chairman.

III. THE CENTENARY DAY.

1. THE BREAKFAST AT THE CASTLE AND FALCON.

THE earliest of all the gatherings on this memorable day was held on historic ground. Fifty years ago it was possible to identify the actual room in which the founders of the Church Missionary Society met on April 12, 1799, and accordingly the First Jubilee celebration included a breakfast in that very room. But since those days the old "Castle and Falcon" has been re-constructed, as any one who looks at the outside can see; and it is now a moot point whether the original room can be identified. The London Missionary Society, which held its Centenary in 1895, was content to give a breakfast in the coffee-room of the hotel, and when the Secretaries of the Church Missionary Society decided to invite a few senior members of the Committee and old friends of the Society to meet with them on so interesting an occasion, they felt constrained to follow this example, as no closer approximation to the venerated site was open to them.

The little company of about a hundred, which met at the Castle and Falcon at 8.30 on the Centenary morning, included Mr. A. S. Leslie-Melville, of Lincoln, who was a godson of William Wilberforce, and so supplied a direct link with the originators of the Society, the late Bishop H. B. Whipple of Minnesota, and Dr. G. A. Chadwick, Bishop of Derry, sitting on either side of the Honorary Clerical Secretary (who presided as representing the Secretaries, the hosts on the occasion), represented the Protestant Episcopal Church of America and the Church of Ireland respectively. The Indian and African delegates were there, and representatives of many

departments of C.M.S. work. The President, Sir John H. Kennaway; the Treasurer, Colonel Robert Williams; the Hon. Secretary, the Rev. H. E. Fox; and the Central Secretary, the Rev. W. E. Burroughs, had all brought their sons with them, to carry on the tradition to the next generation.

After breakfast, Mr. Fox said a few words, expressing the emotion he felt at being present and in the position of Chairman that morning. "May it please God," he said, "to give us the grace, the wisdom, the loyalty, and the love which He gave to our fathers!" He went on to speak of the Evangelical and Protestant character of the Society, and its loyalty to the Bible and the Prayer-book. He counted it a crowning honour to find a place between the representatives of two great sister Churches, whom he cordially welcomed.

The Bishop of Minnesota said he felt that a great honour had been placed upon him, in the fortieth year of his Episcopate, to be commissioned to bring to the Church Missionary Society the greetings of the sister Church of America. They knew in America of the triumphs of the Church of God which had been wrought through the Society. It was not possible that those who had not been face to face with dark Heathendom could know the blessedness of such work. He then told of his own indebtedness to the Society especially through the visit of Archbishop Machray of Rupert's Land to cheer him in the dark hour of the Indian massacres. "I bring you," said the Bishop, "the love, the heart love, of the American Church for your Mission work."

The Bishop of Derry recalled the occasion when as a lad he first stood beside the tomb of Napoleon, and felt as if the voice of the dead Emperor were challenging him from the tomb. "I feel," he said, "as if this room were haunted, as if we were come into the presence of just men made perfect." The ancient legend of the source of the Nile and its disappearing underground for a long distance until it emerged as a great river, now occurred to him. "We were here," he said, "beside a fountain of the pure river of the water of life. From this concealed spring it had flowed on, broadening out at last until its waters fertilized every part of the earth. In this place where our fathers had planned—but *was* it they who planned?—the work which had been so blessed, let us renew our vows. God make us worthy of them!" He did not come to the C.M.S. as a representative of another body. "We claim it as you claim it," he cried. "We have given you of our best men, some of them martyrs in fact, and others martyrs in heart." The call of this day and this week to us was that we should remember those who had gone before us, and emulate them.

Mr. Fox then invited the Rev. Henry Venn, Vicar of Walmer, son of Henry Venn, the Secretary, and grandson of John Venn, one of the Founders of the Society, to speak. Mr. Venn said a few words of hearty fellowship. He recalled the fact that as a boy his father had brought him to the breakfast in that place fifty years ago. It was noticed that on the wall near him as he spoke was an engraving of his father's portrait.

very largely too for colonization itself, for the very first English missionaries who went out from this country were two working-men, a shoemaker and a blacksmith—I forget their names—but they were two working-men who went out from this country as Christian colonizers, agents of this Society, who could support themselves, and could teach their trade, and could preach Christianity, as far as they could with their words, and specially with their lives.

Then we passed on to Australasia, of which I am glad to think we shall hear more to-night from a keen, active worker, in the person of Mr. C. R. Walsh, the Secretary of the New South Wales Church Missionary Association. There I was privileged to take part in both a prayer-meeting and a business meeting, either in one or the other of the two chief Australian colonies, and so we came to Ceylon and to India.

I have been filled with the thought ever since, that it was not for me to speak of the beginnings of the Society, it was not for me to speak of the earlier struggles of the Society—thanks to our dear friend on my right, you have most of you read them, and if you have not, you will, for you must all read the history of the hundred years ; but I felt, as the last breath, so to speak, from the foreign field, that I must bear my testimony to what God has done for this Society, what He has done in the noble band of workers who are there in India. It is one thing to hear a missionary tell his story on a platform surrounded by our atmosphere ; but you must go out into his own atmosphere and see him in his own work, if you want to appreciate the real blessing that God has given us in the men and women whom He has sent as His agents under us for Him. I always knew, of course, that there was very much work being undertaken, but I had no conception how much until I went to see it ; and until I had the difficulty of trying to see as much as I possibly could in a very short time, which magnified, perhaps, the quantity of it in my eyes—but I did not until then realize quite what the quantity of the work was which is being done by our agents. For the work they have been able to do, for the converts God has given them to gather in, for the vast preparation for a still larger ingathering in God's own time and by God's own truth for which we have been very largely able to lay the underground foundation—for all these things we thank God. But what shall I say about the other side ? What shall I say about that which impressed me and which I expect impresses most people on their first sight of India—the appalling number of people, the swarming masses of people that you see on every side ? Go into a large city like Amritsar, with its tens of thousands of people. We have there what we call a large staff of workers : we have two Christian hospitals, a girls' school, a boys' school, and a college of our own, and besides these there is the work of the Zenana Society. We seem to have, as I have said, a large staff of workers, yet go into the heathen temple and see it crowded with worshippers, see the constant throngs passing in and out, coming with their daily morning offerings to their sacred book, the Granth, and you feel that all we can do is but to touch a very small fringe of the population. Shall we not thank God for that He has told us of our duty ; that He has put it into our hearts to do something for Him ; that He has shown us how enormous the work is that is yet to be done ; and that where He has sent us most success—where He has sent us the success we recognize as His—He has set us something far larger than that for which we thank Him to-day and take courage, namely, an amount of work yet to be done which would be appalling to look upon, appalling to think of, if it were not for the fact that it is God's command, God's strength and God's purpose, and the good pleasure of His will for us ? Truly we may

say that "God has been mindful of us." Truly also we may say, looking around at what He has done for us, "God will bless us." And I cannot but think—in fact, I feel sure—that the purpose for which He has given us this call for reflection, this occasion for looking back over a hundred years, is simply that we may learn the lessons of the hundred years, that we may thank God and go forward, knowing that in His good providence the work is larger than that committed to our forefathers, because the opportunities and the knowledge committed to us are larger; knowing that He has given us a hundred years' experience of His goodness, and that that hundred years has only taught us to trust ourselves still more entirely to Him, to thank God and take courage—to go on conquering, and in His strength to conquer still.

The Right Rev. the Bishop of Newcastle, Dr. E. Jacob, was the next speaker, his subject being "Thanksgiving for Extension at Home and Abroad." He said:—

Speech of the Right Rev. the Bishop of Newcastle.

There is no time for preface in a ten minutes' address, and my subject is happily given to me. It is thanksgiving for the extension of Christ's work at home and abroad. I am going to take four points.

The first of all shall be thanksgiving for the open door. Now I think we hardly realize what that word means, but we should have realized it had we lived one hundred years ago, for a hundred years ago it was but just one year since the Government of India absolutely refused to allow a single missionary to land on the shores of India to preach the Gospel at all. After giving a public funeral to an eminent missionary, Schwartz, the Government of the day were so frightened that they refused to allow, for a long period, any missionary to land in India at all. The open door, so far as India is concerned, dates from the year 1813, when, by the great efforts of William Wilberforce, a clause was added to a charter of the East India Company, which was the Magna Charta, let me say, of Indian Missions. By this clause missionaries from that time forth were free to do their work without let or hindrance within all the dominions of the Queen in India and throughout all the jurisdiction of the East India Company. By another clause of that charter the Bishopric of Calcutta was founded, and the one had a most intimate connexion with the other, because it would have been impossible for our Church to grow, as, thank God, it has grown, if there had not been the Episcopate given, by which Natives could be confirmed and ordained, and by which the Native Church might naturally grow. Well, this we have to date from 1813—and practically that means, so far as the arrival of missionaries is concerned, 1814—we have to date from that particular year the open door in India. But still, although the open door was theoretically opened to us, no one but those who have studied the history knows how many difficulties stood in the way of missionaries until what I may venture to call the greatest epoch of all arrived, which was the Indian Mutiny. By the Queen's proclamation after the Indian Mutiny, the Queen laid down (and I thank God that those words were added) that while professing her own faith in God through Jesus Christ, she felt it was absolutely right and necessary that there should be the freest toleration for every form of religion in India. That Queen's proclamation was not only a Magna Charta to the Natives, as insuring to them what really had never been doubted, their own liberty in reference to religion, but it gave a greater security for the preaching of the Gospel in India as well; and those who have studied the matter know perfectly well that it is to the period of the

Indian Mutiny that we look, as the time of the revivification, so to speak, of Indian Missions. Those who remember the condition of Indian Missions at the time of the Mutiny, and the marvellous progress that there has been since, know perfectly well that while all that earlier time was a wonderful seed-time, certainly ever since that time there has been a far, far greater harvest than was ever dreamed of before. So then, I say, let us thank God for the open doors which have been prepared for us in India. But have you thought of this—supposing a hundred years ago you had tried to go into Japan, or India, or China, you would not have been allowed? As for Japan, it was opened to the Church Missionary Society in the year 1869, and it was almost impossible for missionaries to enter at an earlier date. It was only when that prohibition had been withdrawn which threatened death to the Christian missionary who landed in Japan that it was possible for Japan to receive the Gospel, and yet now at the present moment, while I fully admit that there has been not quite as speedy an ingathering of late years as some had anticipated (although perhaps a more wholesome ingathering because not quite so quick), at the same time the ingathering in Japan, and the prospects of Christianity in Japan, are such that I do not know another country in the world which has presented a similar spectacle since our Lord came. If I were to go into China I should have to tell the same story there. I shall not enter into it to-night, but there again we have to thank God for the open door—partially open I know, and I know there are insuperable difficulties with reference to a part of China. Still, for the missionary there is, to a very large extent, the open door in China, and certainly there is the open door for as large a territory as we have men and women at present to take possession of.

But then, my friends, let me go on to say, is it not striking to notice the various ways in which this open door has come to us? In 1816 there was, as the readers of Mr. Stock's most interesting volumes know, an agreement made between the Church Missionary Society and the Government of the day, by which the Church Missionary Society was to take possession of a certain number of liberated slaves at Sierra Leone. That was one way in which the door was opened for that part of the world for which the Church Missionary Society was primarily founded. It was founded for Africa and the East. Public attention had been so largely directed to the Slave Trade, that naturally Africa was the first field thought of for missionary work. It was only, however, after seventeen years—after seventeen years of toil, seventeen years with a great deal of disappointment—that the agreement was come to between the Government and the Church Missionary Society which enabled missionary work to be carried on with some prospect of success in that part of the world. Although theoretically there was an open door before, practically the difficulties were insuperable. Let me ask you to notice how Missions have been opened in various parts of the world through the instrumentality of good officers of the Army and Navy. It was Captain Prevost who asked the Church Missionary Society to take that most interesting Mission in Metlakahtla, almost on the borders of Alaska. Although there have been, as those who know the Missions know well, terrible dangers and anxieties in connexion with that Mission, yet God has mercifully overruled all the troubles that there have been, and when I think of Metlakahtla and of other Missions amongst the Red Indians in North America, I cannot but feel how much cause for thankfulness we have for the open door vouchsafed there.

I have taken enough illustrations of that, and I pass on to my second point: let us thank God for our spiritual agents. When I speak of the

spiritual agents I must include the agents at home and the agents abroad. The Church Missionary Society was greatly blessed from its founding by having such a man as Thomas Scott for its first Secretary ; by having such men as Charles Simeon, and Pratt, and many others, whose names I might mention if there were time, who gave the tone to the Society and helped to give the tone to its missionaries. Let me take one great name, Charles Simeon. Have you thought what we owe to the spirituality of that man ? Between 1798 and 1813 almost the only work that was done for Missions in India apart from those good Baptists who were working under Danish protection at Serampore was done by five chaplains, one of whom was the friend at Cambridge of Simeon, and the other four were all sent out to India directly by him. But when I think of those men I remember that every one of them was a fire and a centre of influence. When I think, for instance, of Henry Martyn, I want to know, can you measure the influence which that man's life and death have had upon the Church at large ? When I speak of Daniel Corrie, I am speaking of a man who was perhaps not so well known in England, indeed, but of a man who became the first Bishop of Madras, and who was a great power for good. When I think of Thomas Thomason I am thinking of a man who was not only a great missionary and a great chaplain, but was father of one of our greatest Lieutenant-Governors in India, who himself was the instructor of some of our greatest civilians of the present day. The influence of men like this is an influence which we cannot put into words ; therefore, when I think of such a man as Charles Simeon, I say we have to thank God for the spiritual agents, not only abroad but at home, provided in connexion with the founding of this great Society—the Church Missionary Society. When I speak of those abroad it is impossible for me to touch upon more than two or three, but let me think of William Johnson, of Sierra Leone ; let me think in modern times of Thomas Valpy French, whom I knew so well myself during my four years in India, and whom I have always regarded as the greatest missionary that I have ever known ; let me think of that great man, not so well known, but loved by all who knew him, and who died attending the British soldier on the Afghan battle-field—I mean George Maxwell Gordon—a man who sacrificed himself and his means, and who declined an Australian bishopric, and lived, as I saw him with my own eyes, with an asceticism and self-denial which I almost thought dangerous, but which he thought necessary if he must win those Natives of India. Such men, and others I might mention, are but samples of that blessed company of spiritual agents at home and abroad whom God has given to this great Society and has allowed to do its work. It has been a watchword of the Society, “Spiritual men for spiritual work.” It is a watchword for which I heartily thank God. It is a watchword which I believe almost every Society is now anxious to take, albeit a hundred years ago that was not the common idea at all. But through ill report and good report this Society has clung to that conception, and the Society has been honoured and blessed by Almighty God in giving a supply of spiritual agents at home and abroad for whom to-day surely we should heartily thank God.

I shall dwell but for a moment on my third point, and that is, thanking God for sanctified means. But when I think of the small income of the Society in its earlier years—of its 900*l.* or so in its first two years—and when I think how that has gone up until we are now expecting 340,000*l.* or 350,000*l.* a year, I can only say, who can have done this if it is not Almighty God Himself ? And when you think how God has put it into the hearts of men sometimes to give large sums for special Missions and

special work, do you not see the indications of a Providence in all this? I spoke just now of Missions of the Society having been opened by the agency often of British officers. Do you remember how Colonel Martin and his friends were the beginning and the cause of the founding of the Peshawar Mission? Do you remember how they put down their large sums of money in order that that Mission might be founded? Do you know in like manner how, when the Punjab was conquered, that it was those godly civilians in charge who invited the Church Missionary Society to come forward, and who largely gave of their means? I shall never forget one—his name is known here, Reynell Taylor—with whom I had the pleasure of staying at Amritsar when I was in India. Few people know what he gave out of his own private pocket towards the Mission Church. When Lucknow was founded it was the same story, it was civilians and one or two military men who clubbed together and put down their money to support that Mission. I want to remind you of what people sometimes in England do not know; that the Church Missionary Society and other Societies in like manner send out enough money just for the payment of the missionaries and a few other necessary expenses, but they do not send out enough money to carry on the Missions. There is no great Mission like that of Amritsar, Peshawar, and Lucknow, or any other I might mention, which has not raised a very large sum independently of the salaries sent out by the Societies. I remember one which always had to raise 2,000*l.* a year, another which had to raise 1,500*l.* a year. Those funds were given constantly by civilians and military men, Anglo-Indians in India whose hearts had been touched by Almighty God. There is one class of means as to which I must not be silent. It was a long time ago, in one of the earlier meetings of the Society, there was a good woman who tried to come in, and was not allowed for the moment because she could not say she had been a subscriber, but a happy thought entered her head, and she came back and said, "Yes, I am a subscriber, I have given an only son." Those who have given their only sons, those who have parted with sons and daughters in order that they might be free to obey a call, have given sanctified means, greater than any who have given of this world's goods, because they have given up immortal souls that they, fired with the fire of God, might be the means of inspiring souls now dead in the fields abroad.

Let me pass on to my fourth point, which is this—let us thank God for a wider conception of missionary work and duty. Let us thank God for that wider conception abroad. It is now recognised that the missionary has not only to preach the Gospel. That, I suppose, a hundred years ago was the primary thought even of good men, that the missionary must go and preach in the bazaars, and then more or less his work would be done. Missionary work is very complex, and we have understood gradually its complexity. It takes in not only the preaching in the bazaar, it takes in that great educational work of which I have not time to speak. But I should like to say that perhaps the greatest educational work is that of such a character as was done by Thomas Valpy French at Lahore. I mean the preparation of the very best Natives, giving them the highest culture and the highest teaching that we Europeans can give them, that they may be fit instruments to do the Master's work. There is the whole system of Medical Missions, of women's work, of industrial work, and surely we are coming now to understand that we have to found a Society, and that that Society is the Church of Christ.

At home we are gradually coming to understand, but only gradually, that Mission work is what the Bishops called it in their Encyclical the other day, the "primary work of the Church." We have come at last

at least many of us have, to understand that it is not merely a work which may be or which may not be taken up at leisure, but the man whose heart is fired with the love of God cannot but give what God puts it in his power to give for the evangelization of the world. Already, my friends, God has given us a rich ingathering, and yet that ingathering, I venture to say, is nothing to that which shall be. Those who may be privileged to stand in our place a hundred years hence and to thank God for what He has done, will, I am convinced, be able to thank Him for far, far greater results than we can ever dream of. Eighty years ago the preacher of the Society's Anniversary Sermon, Mr. Gerard Noel, used these words, "The cluster of grapes already brought from Eshcol is a grateful earnest of the vintage of souls which the Lord of the Harvest will in His own way and at His own season gather in for Himself." You will allow his grandson, who stands before you to-day, to say that this cluster of grapes which has been gathered in during these eighty years is an earnest of a far, far greater vintage. May it be for us to cherish and to water this vine, and may it be to our descendants in time to come to gather the grapes for the vintage of the Lord!

The Chairman then called upon Mr. C. R. Walsh, Hon. Secretary of the New South Wales Church Missionary Association, to speak on "Thanksgiving for Labourers who have entered into Rest, and for those gathered in through their Means." Mr. Walsh said:—

Speech of Mr. C. R. Walsh.

Before I proceed to speak to-night, may I just say that it has been my privilege to be for a short time in the Albert Hall and to see that vast assembly and to hear them joining in praise to Almighty God on the auspicious occasion which we celebrate to-day? It was a most inspiring sight, and one cannot but feel that all the gatherings which are held to-day and during this week must stir the members of our Church to take a deeper and heartier interest in missionary work than they have ever done before. Missionary work is of a character which requires men and women who take part in it, either in the home-land or in the far-off fields, to have a strong, firm faith in God; men and women who are able to look out upon difficulties which seem almost insuperable, and yet to face those difficulties in the power and in the strength of God, remembering that they have that glorious promise, "All power is given unto Me in heaven and in earth," and "Lo, I am with you alway, even unto the end of the world." And this faith must be prophetic in its vision and in its expression. It was such a faith that led Bishop Daniel Wilson to stretch out his arms to the land that lay beyond the Suttlej and to claim it for the Lord Jesus Christ. It was a like faith that enabled John Ludwig Krapf to predict a time when there should be a chain of Mission stations extending from East into Central Africa, and ultimately meeting the stations projected from the West Coast. It was a similar faith that led a man who had a great deal to do with the Church Missionary Society in its earlier days—the Rev. John Newton—to write these words as far back as November 29, 1789. They were addressed to the Rev. Richard Johnson, who at that time was the chaplain in Sydney, in New South Wales. He said:—"The seed you sow in the settlement may be sown for future generations and be transplanted in time far and near. I please myself with the hope that Port Jackson [upon the shores of which Sydney is built] may be the spot from whence the Gospel light may hereafter spread in all directions, and multitudes may

we may be thankful that the old, old story of Jesus Christ and Him crucified is the power by which this world is to be reformed. And we thank God to-day for the individual souls brought out of heathen darkness into His marvellous light. That little lad who died in our Church Missionary House in the year 1816 was the first of a large company who owe to the efforts of the agents of the Church Missionary Society their place in that innumerable throng of all nations, kindreds, peoples, and tongues who stand before the throne of God to praise Him for ever.

It is meet, therefore, for us to give thanks to-day. We give thanks, though we acknowledge with sorrow many mistakes, many misjudgments, much lukewarmness both at home and abroad. But God has overridden all our mistakes, and we may thank Him for what He has wrought even by feeble instruments.

And now, dear friends, what is to be the result? This is not merely a thanksgiving for a hundred years now past, but thanksgiving that ought to issue in fresh resolves for the future, that as God now is opening up to us fresh fields, beckoning us to enter new doors, the whole Church of Christ should arise to do more than it ever yet has done for the Gospel of our Lord Jesus Christ.

I try to look out upon this world with the eyes of Jesus Christ. I fancy Jesus Christ to-day looking out upon this world, His own world, the world which He died to save. He would look out, first of all, upon those Bible lands, those lands which His own feet trod. He would see them given over to the false prophet. He would see all through that land where He lived and which He loved, and stretching away both eastwards into Persia and westwards through Africa, through Egypt, right on to the Soudan, the false prophet usurping the place which rightly belongs to the Son of God. He would look on into the lands into which His first great missionary, St. Paul, went listening to the invitation, "Come over and help us," nominally Christian, but, alas! many sunk in superstition. And then I can fancy Him looking into these Isles. Here, at any rate, they profess to serve Him, to honour His holy Word. And as He looks upon England, receiving that truth professedly, receiving that Gospel which He died to give, He sees our fleets going forth from our harbours and our shores into every clime. He sees the marvellous territory which He has vouchsafed to this little island, and He looks to see how we and our cousins across the Atlantic have passed on the Gospel which has made us to-day what we are. He has put us in trust with India, and, as we have heard this morning, there are some 600,000 Native Christians, but some 280,000,000 still without Christ. He looks to see how we have used the opportunity He has given to us, and I think, my brethren, our Master must be terribly saddened to-day. Now I have to ask you solemnly and quietly each one to consider what is to be your own part in the work which God has here given to His Church to perform. There are in the hands of the stewards at the doors little cards. They will not be given to everybody. They will only be given to those who ask for them. These little cards begin by asking you that question David asked of his assembled people when he determined to build the temple upon Mount Moriah. David came forth to his people. He had made a wonderful provision for that temple. He had gathered together gold and silver, and then, stepping forward before his people, he asked them, "Who, then, is willing to consecrate his services this day unto the Lord?" And so this card suggests to you another King, one Jesus, Who is building no temple of material stones, but a temple of living stones, Who has heaped together not gold and silver, but Who so loved the Church that He gave Himself for it, and having made that wondrous

provision for His Church, He comes forward before you who acknowledge Him to be your King, and He puts to you this selfsame question which David put to his people, "Who, then, is willing to offer himself unto the Lord?" If you ask for the card it will be given to you. And there is suggested this response which you will be asked to sign, "If God will show me anything to do that I can do for the evangelization of the world which I have not yet done, by His grace I will endeavour to do it at once;" and then specially, "I purpose by God's help to endeavour to promote the work of Foreign Missions in the following ways:—(1) Prayer; (2) Study; (3) Gifts; (4) Service." We do not want you to take that card unless you solemnly do want to do something to obey your Lord's last command. We want you to take that card home quietly, and, before you retire to rest to-night, upon your knees before your Lord, ask Him, "Lord, what wilt Thou have me to do?" A few verses after that verse which is placed at the head of this card we read, "Then the people rejoiced because they offered willingly, because with perfect heart they offered willingly to the Lord, and David the king also rejoiced with great joy." Dear friends, my thoughts go away from this gathering to another King, and I fancy the King of kings is waiting for your response and mine to-day, and as we bow our heads now in prayer I believe the King Himself will be waiting for your reply. "Who, then, is willing to consecrate his services this day unto the Lord?" "Lord, I am not willing. I acknowledge Thee to be my Lord. Thou hast died for me upon the cross. I hope through Thy precious merits to enter into Thine eternal kingdom, but I am not willing to consecrate my services to Thee"—is that to be our answer to-night? God forbid. God grant that humbly upon our knees we may say, "Lord Jesus, Thou Who hast died for me, I am utterly unworthy. My strength is small. I know I have no power of myself, but here I offer and present unto Thee myself, to be a reasonable sacrifice to Thee," and I fancy the King Himself also will rejoice with exceeding joy.

The Benediction was pronounced by the Rev. James Johnson.

IV. DAY FOR REVIEW OF OTHER MISSIONS.

THE Centenary Day had been as bright and fair as could be wished, but the morrow turned out cold and wet. The rain did, to be sure, clear up towards midday, but not soon enough to affect the morning meeting. What with the weather and the exhaustion which would have been intelligible and excusable after the great scenes of the previous day, there was every reason to fear a thin attendance; but these fears were groundless. Exeter Hall was certainly not quite full in the morning, but not very far from it, and so it continued all the day through.

1. CHURCH MISSIONS OTHER THAN C.M.S.

The Chairman at the morning meeting was the Right Rev. the Bishop of Exeter, Dr. E. H. Bickersteth, since retired. The subject

daughter. The Bishop of Durham, we were reminded on Tuesday, has given four sons. I have had the privilege of giving one son to the missionary work, whom God was pleased to use, first in India and then in Japan, where he was permitted to lay down the lines of the work of the Church, and has left what I venture to think is a real legacy in the Constitution, first given in Japan, of a Church uniting all Protestant Episcopalian Christians of both the American and English Missions.

And some are passing into the unseen world. Only this week Sir Monier-Williams has passed away. Many here will remember his masterly speech on this platform a few years ago. He has gone into the Master's presence on the verge of eighty years of age. Again and again he expressed how deeply he was interested in our Centenary meetings of this week.

To surrender one dear to us as our own soul is the greatest pledge, perhaps, we can give; and Jesus says to us again to-day, "Whosoever will lose his life shall save it." The victory is certain, for "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

Mr. Fox mentioned at this point the receipt of a number of telegrams, among them being one in the following terms: "Jamaica Church joins in praise and prayer. Archbishop."

(a) CHURCH MISSIONS IN ASIA.

The Right Rev. the Bishop of Newcastle, Dr. E. Jacob, who was formerly Chaplain to Bishop Milman, of Calcutta, was then called upon to speak on "Church Missions in Asia." He said:—

Speech of the Right Rev. the Bishop of Newcastle.

To speak the honest truth, I have never been placed in so difficult a situation as by being asked to speak upon Missions in Asia in twenty minutes. If I had not been a bishop, if I had not had the absorbing cares which, of necessity, belong to that office, and if I had had six months of special preparation and been permitted to write a volume, I might perhaps have given you some idea of what Missions in Asia are. But as I have to speak for only twenty minutes it is perfectly obvious that I must omit a very large amount of matter which, if I were capable of dealing with it, there would be certainly no time to consider. I wish therefore, at the very outset, to state that I shall say nothing upon the Turkish Empire in Asia. I shall thereby omit altogether all reference to the Eastern Churches, or to work done by other bodies amongst them. I shall of necessity omit Persia, because the only Society in connexion with the Church working there is that great Society for which we are met to-day. I shall confine myself mainly to India; but I shall say a few words first of all upon work in China and in Japan, only, however, to show that I have not forgotten those most interesting spheres of work. But you would wish me, I am sure, to speak mainly of that great country which I know best.

Let me say, then, that I may pass it quickly, that in China there are two bodies in connexion with our Episcopal Church which are working there, besides the Church Missionary Society. There is our kindred and sister Society for the Propagation of the Gospel in Foreign Parts, which is working in North China and in connexion with the bishopric of North China. The Church Missionary Society was first in

the field of the two sisters in China. The Propagation Society followed, and in the year 1880 they took over, with the goodwill of the Church Missionary Society, their Missions in North China, that in Peking, and one or two others, and ever since 1880 the only Church Society working in North China has been the Society for the Propagation of the Gospel in Foreign Parts. I am not going to weary you with statistics this morning. I think you may get them from the reports. But I want to say this—I have just touched on North China—that I was permitted when I was Vicar of Portsea to send out an admirable young man from my parish, who is now working as a missionary in that diocese under Bishop Scott ; and I know quite well, for I have constant letters from him, that the work in North China, although still in a very infantine state, is showing greater promise now than has been possible for many years past. I most fully believe that in another fifty years there will be there, as in other parts of China, a very remarkable development ; but no one who knows China, and who knows those rooted hereditary religions which prevail there, will be so sanguine as to expect speedy results. All I can say is, that those who know best, both with reference to the Church Missionary Society and the Society for the Propagation of the Gospel, are quite confident that the progress which has been attained is quite all that they had a right to expect from the labour spent and from the men sent out, and God has already given abundant promise of the work which shall afterwards be.

I pass on from that Mission to say just one word upon a most interesting Mission of our sister church, the American Protestant Episcopal Church of the United States. The Bishop of Shanghai is an American bishop, and we cannot forget that we owe a translation of the Bible into the Mandarin language mainly to an American bishop. We are very deeply indebted to him, and I am thankful that the Mission is working side by side with the Church Missionary Society in Mid China and in harmony with it. I will not speak further of that matter.

I will pass on briefly to Corea. Until 1889 Corea had no Mission of the Church whatever. That strange country with its ten millions of souls has indeed been opened lately, or not many years since, to Christian Missions and to merchandise. At the present moment I should be premature if I were to say that the whole interior of the country is opened, but still there are Missions. There is the Mission of the S.P.G. ; there is a Mission of the Russian Church ; and there are also one or two Presbyterian Missions as well, and Missions of Roman Catholics. I cannot speak at the present moment of any harvest. But this I would say. Bishop Corfe, who was sent out in the year 1889, and who already had had great experience of China as a naval chaplain—and let me as an old vicar of Portsea say, what all sailors know, that he was very deeply honoured in the navy for his work there—has been laying the foundation. He has been working, and working continually, without any result whatever in conversion of Natives, waiting until God is pleased to send success. He is working with a Medical Mission, trying not simply to teach a doctrine, but to live a life. And I am perfectly certain that there must be amongst all these people, especially amongst those who follow those great hereditary religions, the living of the life for a long time before you can expect the teaching of the Gospel to produce a real harvest.

Of Japan I hardly like to say anything in the presence of the Chairman of this meeting, but let me say that there are two dioceses at the present moment in Japan which are specially connected with the S.P.G. Those two dioceses are South Tokyo, with which Bishop Bickersteth's name is so greatly connected, and the diocese of Osaka, which has just received its second bishop, who has only lately left England to rejoin

his work there. Although that work is still in a young and early stage, yet I doubt whether there has ever been a Mission which has reached such a development and such a natural and national development in the same time as Mission-work in Japan. The Nippon Sei-ko-kwai has now been founded as the national church of Japan, with the aid of the Bishops of America and of England. You must remember that there is an American Bishopric there. There is likely soon to be a second in connexion with the American Protestant and Episcopal Church. This national church represents the combined efforts of the English missionaries and the American missionaries; and let me add that the English missionaries are those of both our Societies, the S.P.G. and the C.M.S. There you have the foundation of a really national church. What the development will be I cannot say. But let me say, further, that you will not be able to learn from simply looking into the reports of the S.P.G., or the reports of the American board, all that is being done there, because there are many men and many women independently of the Societies who are working in Japan, and you must have some general idea of all these organizations before you will be able to form a correct estimate of the present condition of the church in Japan. But I am certain, from the little study I have been able to give to it, that in Japan you have a wonderful national and natural development. We are looking forward with the greatest possible interest to see what the development shall be.

Let me now pass to India, and when I do so let me say that it is hardly possible to imagine so great a contrast as that between 1799 and 1899. In 1798 the Government of India, after it had given that eminent missionary, Schwartz, a public funeral, by a strange contradiction, in the very same year prohibited any missionary from landing in India. The only point on which I am going to differ from my friend Mr. Stock, who has given us those magnificent volumes on the Church Missionary Society, is that I am not going to say that the dark time in India is 1793 to 1813, but 1798 to 1813. It is a difference of only five years, but between 1793 and 1798 I cannot trace any real opposition of the Government of India to missionaries landing and missionaries working, albeit Wilberforce had failed in 1793 to obtain what he obtained twenty years later. But it was in 1798 that that terrible edict was issued, and it was fifteen years before that edict was repealed, and it was only repealed by an Act of Parliament. So then you must remember that India was closed to Missions from 1798 to 1813. But you cannot forget this fact. During this sad time Claudius Buchanan preached that sermon on the Star in the East, which was sent out to America. That sermon was read by Adoniram Judson, then a young student in a Congregational college. Adoniram Judson got his own body to found a Mission and to send him out as its first missionary. On the long voyage to India he became a Baptist, and, when he arrived in India, what did he do first of all? He wanted to join the Baptist Mission of Carey, which was going on under Danish auspices in Serampore. He was unable to join it, owing to the refusal of the Government to allow him to land, and, being unable to join it, he went out to Burmah, which was then an independent territory, and he founded there a great Baptist Mission. At the present moment, of all the various bodies working in Burmah, there is not one to compare with the American Baptists. Next to it in extent, but far behind it, come the Roman Catholics, and then the interesting but much younger Mission of the S.P.G. Let us not forget, then, that during that very dark time it was an Indian Chaplain who preached the sermon which really led to the foundation of two great American non-episcopal missionary Societies.

In 1813 came the Magna Charta of Indian Missions, and then missionaries were sent out in 1814. But I want attention to this fact. In the last century there were Missions carried on by the venerable S.P.C.K. Those Missions, let me tell you, left no real descendants at all. There were a certain number of Missions found when India was opened again in 1813 and 1814, but they were very poor Missions indeed. Really the work had to be recommenced. Caste had been allowed to remain during the last century, and in that dead time it was wholly different from the dead time, as you are aware, in Madagascar. When Madagascar was opened again, its Church was larger. When India was opened again in 1813 the Church was much smaller; and when the S.P.G. took over the Missions of the S.P.C.K., which, let me say, they did not formally do till 1829, they found in Southern India very few results of the last Missions at all; and, therefore, you may say with honesty that missionary work in India, except in connexion with the Roman Catholics, really dates from 1814. You cannot trace any really considerable results of the Missions, interesting and important as they were, that were carried on there in the last century.

Now, when India was opened in 1813, both the Societies entered in, and they began to enter in first of all only in the southern field, where there had been some work done already. So far as the Propagation Society was concerned, it did little in the north except in connexion with Calcutta. There was the beginning of a Mission at Calcutta by the foundation by Bishop Middleton of Bishop's College.

Now, do not let us be ashamed to say that we all of us made a great many mistakes in the earlier part of this century. I am quite certain that there is no society that will not candidly acknowledge that there were a great many mistakes made; and the foundation of Bishop's College was one of the greatest. It was done on a scale which it was wholly impossible to carry on. It was done in a way which, though it was not intended to do so, so effectually Europeanized, or had the tendency to Europeanize, the Natives who went there, that my friend Bishop Whitley, of Chota Nagpore, told me, when I visited Chota Nagpore in 1873, that nothing on earth would ever induce him to send one of his young men to Bishop's College. Now all that is altered. Old Bishop's College has been sold. A new Bishop's College has been founded on lines which are approved, let me say, by missionaries of every kind. It has been founded on much more modest lines, lines which are in accordance with all the experience of the day, and now Bishop's College is doing far less ambitious work than Bishop Middleton had in view, but a really more useful work by far than the old College ever did in the course of its existence.

Very much at the same time there were founded some Missions of the Propagation Society in what are called the Sunderbunds in the Delta of the Ganges River. Those Missions—to be a very candid man, for I am sure you will not wish me to be anything but truthful—have never really been prosperous. There were two great Missions which I visited in India, one in connexion with our Society, and one in connexion with the S.P.G., which I also call “our” Society, and neither of them was very prosperous. They began by being promising, and they fell off. Those were the Missions of the S.P.G. in the Sunderbunds and the Mission of the C.M.S. in Krishnagar. Those Missions have never yet answered to their early promise. At the same time, we are perfectly confident that the work now is on wise lines and is being properly done, and we cannot doubt that there, as elsewhere, there will be a harvest in God's good time.

But you must remember that India is more a continent than a country, and you must not judge by heads. If you are going to

judge by heads you may be led to suppose, for instance, that the Missions amongst the aborigines are equal in importance to the Missions amongst those who follow those great hereditary religions, whereas I am bound to tell you that they are nothing of the sort. You will come to a very false conclusion if you argue thus. And yet, let me tell you, that the great Mission of the S.P.G. amongst the aboriginal Kholis in Chota Nagpore has done more than almost any other Mission, except, perhaps, that of Delhi, to put heart into the whole missionary body. It has given the greatest encouragement to all workers. It was begun in the year 1845 by Pastor Gossner, who sent out Lutheran missionaries there, and they worked without a single result for five years until the first man was baptized; and then were seen very remarkable results indeed. That country has now a settled, most interesting Mission in connexion with the Propagation Society, taken over, at the request of Pastor Gossner's older missionaries, under circumstances which I need not now enter into, with its head-quarters at Ranchi. I was present at Ranchi at the consecration of what is now its cathedral, and I believe I read the sentence of consecration. But the S.P.G. Mission is side by side with the strong Mission of the Berlin Curatorium, which succeeded to the larger part of Pastor Gossner's work, and it is side by side also with a large Roman Catholic Mission. It is now, under the judicious guidance of Bishop Whitley, doing a very remarkable work indeed.

But I pass on from that which, I take it, is just simply an admirable specimen of a Mission amongst the aborigines, to say that the work in India and Ceylon generally of the Episcopal Churches—I mean our own Church and the Church of America—apart from the C.M.S., is almost exclusively, though not quite exclusively, that of the Society for the Propagation of the Gospel, with its kindred affiliated Society, namely, the Women's Missionary Association. I say not exclusively, for there is the interesting work of the Cowley Fathers and that of the Oxford Mission to Calcutta, and there is work being done under clergy not connected with any Missionary Society, on which time will not allow me to dwell.

If you were to take a map of India, you must first of all, to get an idea of the progress of Missions, scoop out all the centre part. Scooping out the whole of the centre part, you will remember that that centre part is really almost without Missions of the Church at all—there are a few, but they are very few, and you might safely scoop out the middle. And you may say, beginning with the bottom, that the number of native converts is less proportionally as you go up the map, but the increase of the rate of conversions in Missions is less proportionally as you go down the map. That is to say that the Missions begin with the southern part of India and Ceylon, and there you will find naturally far the largest number of clergy and converts, and far the largest organization. As you go up the map you come to a great central part where there are no Missions of the Church at all, and not many Missions, as I have said, of any other body whatever. Then you come to the East and West. You come to the diocese of Calcutta and to the diocese of Bombay; but whether I speak of the C.M.S. or the S.P.G., it is not in Eastern India or Calcutta, and it is not in Western India or Bombay, that we are able to look for the strongest Missions. Then, going further north, you come to the North-West Provinces, you come to the diocese of Lucknow. There you have not only your own Missions but the most interesting S.P.G. Mission of Cawnpore, with two of Bishop Westcott's sons working there; and you have also the Banda Mission, the outcome

of the Cawnpore Mission. A little farther north still you have an interesting small Mission at Roorkee. But these Missions of the S.P.G. in the diocese of Lucknow are not, I may say again, as yet very strong, though Cawnpore is now developing. Cawnpore is promising very remarkable fruit hereafter, but they are not so important in their results on India, I venture to believe, as that very striking Mission to which the Chairman has just referred, the Cambridge Mission to Delhi. The S.P.G. does not go further north than the Delhi district. I have been through that Delhi district myself, and observed and watched with interest its progress since. When I left India in 1876 there was no Cambridge Mission at all. That Cambridge Mission has started since, but it started upon a very sound foundation. There was already a very remarkable development, so remarkable that I have often taken the old Delhi Mission, as I knew it, as an admirable specimen of what an Indian Mission should be, a Mission complete in all its equipment, with its native agency, its graded schools, its Medical Mission, its women's work, and women's work in the Medical Mission as well as in other kinds of work. There you have all the various parts of Mission-work well represented. The Cambridge Mission to Delhi did well to take up that Mission. It was their heritage. That Mission was started just before the Indian Mutiny by two Brahmans of the highest caste, who asked the head of the Government College there to teach them the religion which made him different from other Europeans whom they saw. He put them in communication with the chaplain who was massacred in the Indian Mutiny, and the result was a request to the University of Cambridge to send out some men. They sent out, through the S.P.G., two men and two candidates for orders. Those two candidates for orders, and one of those missionaries, were murdered in the Mutiny, and the other man escaped only because he had been sent home. And so I am right in saying that this was a Cambridge heritage, and after the Mutiny the Mission was developed, and there, on the very site of the massacre, is St. Stephen's Memorial Church, and that is now at the present moment one of the most interesting and important Missions in the whole of India ; there you have the strong Mission of the University of Cambridge, with its magnificent head, Mr. Lefroy (and every missionary, I believe, of both Societies, rejoices in his appointment to the bishopric of Lahore), developing the highest education that it is capable of doing. In this work it is exactly following out the lines of that grand old man, Bishop French. Bishop French laid it down that we had not yet done half enough to develop the Indians in the very highest possible way. He said that our Lord seemed to neglect the multitude to train twelve men, and that what India wants is that we should give our highest culture and our very best knowledge and all that we have to the very picked men of India, and then send them to evangelize the country. What Bishop French did when he founded St. John's College at Lahore, and what has been since done and is being done by the C.M.S., is being very much done also, I am thankful to say, by the two University Missions ; and that Cambridge Mission in Delhi is doing now its share of the grand work of laying the foundation of our future Indian Christianity.

I have only just given you a specimen of some of the Missions which are being carried on by other bodies in India. But let me say this. Our responsibilities now are one hundred times greater than they were a hundred years ago. India is not now the India that it was then, and if our responsibilities are infinitely greater, are we making the sacrifices that we must make for the responsibilities which in God's providence we have incurred ?

words, "Ask the Holy Spirit how much you ought to give." Well, on the following Sunday, he found in his vestry a letter which he thought at first looked like a begging letter. And it was a begging letter; it begged him to accept a gift for the Missionary Society. The letter was signed by a woman who was the cook of one of his parishioners, and that cook said this:—"Dear Pastor, you have told us to ask the Holy Spirit how much to give. The Holy Spirit said to me that I ought to give 100 francs (4*l.*)"; and she sent it him. We are now beginning a new year, and we have a balance in hand of 68*o*l. I call this quite an object lesson in Mission arithmetic.

Now, brothers, let us move on. We are fairly awakened to our duty. Let each one of you put the question, as that good woman did to the Holy Spirit, "What should I give? what should I do? what should I be? and where should I be?" Can you give a reason, perhaps you can—of course God does not want everybody to be a missionary—but can you give a reason for not being personally at work, in order to bring Christ to the world? I do not say to bring the world to Christ, God has reserved that for His own work; but to bring Christ to the world. Are you doing that? You may do it in the missionary field, you may do it at home, you may do it without leaving the shelter of your own roof. But the question is, are you a witness for Christ where Christ wants you to be His witness? Can you take for your telegraphic address, as your friends have done, "Testimony, London," or wherever you may be? "Testimony, Anywhere"—that is our motto.

I would like to leave with you another motto, a word from one of your own Christian thinkers. I would like to say to you, try to rise more and more above all our petty thoughts and interests and discussions, and get hold of the great fact that during your short life you are bound—aye, privileged, honoured—to be the sons and daughters of the living God; the witnesses of our Lord Jesus Christ, the temples of the Holy Spirit. Well, then, the word that I want to leave with you is a short one, from John Foster, "Live mightily."

(d) THE BASEL MISSIONARY SOCIETY.

The Basel Missionary Society provided not a few of the early missionaries of the C.M.S., in the days before English Christians began to realize the privilege of responding to Christ's missionary call. It was appropriate therefore that a representative of that Society should take part in the Society's Centenary commemoration. The Secretary of that Society, the Rev. F. Würz, was accordingly the next speaker. He said:—

Speech of the Rev. F. Würz.

It is with deep gratitude and emotion that I am partaking in your joy during these solemn days. Allusion has been made several times, in very kind words, to those early days in the life of the C.M.S. when it was the privilege of German missionary institutions, and especially of that at Basel, to supply to this Society some of the workers they wanted. I gladly own, in the name of the Basel Missionary Society, that special right of ours to share in your Centenary joy, inasmuch as eighty or ninety missionaries have come from our Missionary College in the course of forty years to work in the fields of the C.M.S., some of whom are still

members of the Church Militant, while others, the Deerrs and Pfanders, the Krapfs and Gobats, have gone to their rest, but have not been forgotten among us.

Mr. Stock in his valuable book speaks of your debt to Germany. I should not like to use this word ; but if there be a debt, it is a mutual one. In those days, when we were leaning upon each other, we gave you the men you wanted, but you gave us the work we wanted and helped us thereby not only to fulfil our missionary duty but also to develop the missionary life in our own country. But, however this may have been, it is not for us to boast of how we have helped each other, which ought to be a matter of course for the members of the one body ; but for us it is to praise Him Who, by His infinite grace, has enabled us, for He counted us faithful, putting us into the ministry.

With deep gratitude to Him, I review what He has done to the Basel Society—for I dare not undertake to speak of all the German societies in a few minutes—since our Mission House, now a large building for about 100 students, which is growing too small for us, had to let its young men go out to find work elsewhere.

More than sixty years have elapsed since our Mission to the Malabar Coast of India was started by three men, one of whom was Samuel Hebich, the spiritual father not only of Hindu Christians but also of Christians among British officers and soldiers. To-day, our missionaries hold twenty-four stations in South India, and while some work on a barren soil, in hope, others stretch forth their hands to receive families upon families of the poor Malabar peasantry (many of whom lose even the little they possess to embrace Christianity), or partake in the labours and joys of those rare but noble conversions from among the higher castes.

In 1847, the first two Basel missionaries arrived in southern China, and one of them has completed, last month, in China, his fifty-second year of active service, seeing a line of stations and churches extended up to the north-west boundary of the Canton province, and witnessing in recent years wonderful opportunities which wait for a younger generation, if it only be endued with spiritual power.

And as to the West Coast of Africa, which contains our oldest Mission-field, the Gold Coast, and the newest, the Cameroons, shores marked with graves, German as well as English, but with increasing churches ; let me but mention Kumasi, the bloody capital of the Ashanti kings. It is now thirty years since some of our missionaries wandered their long, weary way, bearing a starving and dying child in their arms, escorted by Ashanti soldiers, to spend in Kumasi four years of captivity. Lord Wolseley, in 1874, delivered them ; but then there came twenty-two years of waiting until Ashanti was, by another British expedition, opened for the Gospel. Since that time (1896) Kumasi has been a Basel Mission Station, and the man who holds it and his wife are two of those very captives of 1869.

But, while God has blessed you and us—and I could as well speak of blessings at home as abroad—what has become of that bond of friendship which used to link the two sister societies together ? It has been almost invisible for many years, yea, the affection of younger days may have seemed to be dying away for the differences of language and many other things, for want of intercourse, and, shall I add—strange though it be for such as have been saved to be subjects in God's Kingdom—under the changeable current of national feeling ?

Let us freely admit—it has been natural for you and us, as our numbers increased and our spheres of labour widened—that we should go every one his own way, and work each according to his own gifts. The

parts of a large army have to march separate, but to fight united. We march separate—do we fight united? I believe and thank God, we do. We do, as long as our eyes are fixed upon our Sovereign Commander, as long as we stand on His salvation, preach His Gospel, and seek, with a simplicity unmarred by any low-level interests, His Kingdom. Let us mind we keep close to Christ, and He will be the abiding bond of union between us.

(c) THE BRITISH AND FOREIGN BIBLE SOCIETY.

Mr. Henry Morris, a member of the British and Foreign Bible Society and of the Church Missionary Society Committees, was the last speaker. He said :—

Speech of Mr. Henry Morris.

I believe that the subject about which I have been asked to speak this afternoon is one of the greatest and the most responsible of all the subjects which have been touched upon during this memorable week. Why? Because it relates to the Word of God. That little Book is the foundation of all the native work of all Protestant Missionary Societies—I am quite sure of this Church Missionary Society.

I stand in a little difficulty this afternoon, because I represent two Societies, being on the Committees both of the C.M.S. and the Bible Society. But I love them both, and I serve them both, and I try to do all that lies in my power to bring them both together. This has been a time of Centenaries. Numbers of Missionary Societies have lately been keeping their Centenary, and I, for one, have been living in the past. Yesterday we had breakfast in the memorable inn where this Society was born. I remember another meeting, in another memorable room, where the Bible Society was born. I believe that God, in His infinite mercy, permitted the Bible Society to be founded just at the very moment when it was wanted. The evangelical fervour had just awakened the missionary flame in our fathers' hearts. The Bible Society came in as the complement of all. And I hope that no Society will feel in the slightest degree offended if I call that Society the very pearl of all Societies—because it helps all, and has been helped by all.

I must not, however, forget to put in a little parenthesis here, because we have our dear friends from Scotland present, and I remember there is a sister society, called the National Bible Society for Scotland. And I am sure we can testify how amicably those Societies have worked during the last twenty years throughout the whole world. The Bible Society, if not actually one of the greatest missionary societies itself, gives the most abounding help to all Mission work everywhere. In an interesting leading article in the *Times* of yesterday morning it is said that the Bible Society finds the Church Missionary Society's service incalculable. Of course it does. Our best translators come from the Mission-field. Henry Martyn was, perhaps, the first, though not as a C.M.S. missionary. I also remember Dr. Bruce and Bishop Crowther and Alexander Mackay. By-the-by, I heard such a touching little story concerning Alexander Mackay the day before yesterday, which I cannot help telling. A gentleman was present when Mackay's father received the first impression of the Gospel according to St. Matthew; and when he opened the parcel, he just kissed the Book, and thanked God that his son had been permitted to live to translate that into the Luganda language. Then I must mention Pilkington. I have seen a good deal of translators, and I have had a good deal to do with the business part of the work; and I have never yet met a more modest translator, and one who recognized the

services of others, as Pilkington did. And now I am glad to be able to say, in this connexion, that the revision of Pilkington's version of the Luganda Bible is going on under very good auspices ; one of Africa's own best sons, Henry Wright Duta, is the chief translator.

Then just a word about Bible translation. I look upon Bible translation as one of the noblest duties in which man can engage. It is the translation of the Word that the Holy Spirit inspired. The work needs that the man himself should be permeated with the Spirit of the living God. Let me draw the veil aside from the study of the scholar missionary or the missionary scholar. Just think what a difficult task, what a delicate task it is. Perhaps the mistranslation of a single sentence, or word, or letter, may make the whole of a paragraph or sentence to read as mere rubbish. Let me leave this with you, my dear friends. Just consider how much the Spirit of the living God must work in a man's heart to enable him to translate those living words which shall be living to those who read them. May I not ask your prayerful interest for them ?

Lastly, one word upon Bible circulation. That is one of the ways in which the Bible Society is one of the great Missionary Societies. Its Bible circulation is one of the most effective modes of proclaiming the Gospel of the Lord Jesus Christ. Over and over again we hear of instances in which men have been brought to think of Christianity, who have actually been converted to Christianity, not by human lips, but by merely reading the Word of God. We have all of us been interested in Mr. Meyer's interesting journey through India. And when he wrote of his stay at Madras, a place I know very well, he gave a most graphic account of a breakfast which he enjoyed with missionaries from different parts of the country. And the theme, upon which they all discoursed, was the way in which God had been pleased to bless the printed page to the salvation of souls. Missionary after missionary rose up and testified to what he had met with in his own experience.

Now, dear friends, we turn our backs upon the last century. This day is the beginning of a new century of work, of prayer, of effort, of living, and of pleading supplication. And oh, how we of the Church Missionary Society long that the new century shall be brighter, clearer, happier in all that pertains to the Kingdom of God ! I feel quite sure that this will be the case, if only we always take with us this blessed Book. Oh, may the Church Missionary Society, may the Bible Society step out into the unknown future of the coming century, hand in hand, and heart to heart ; and then, I feel quite certain that the Gospel will go forward, conquering and to conquer, in the name of Jesus Christ our Lord !

The meeting was closed with prayer, and the Chairman pronounced the Benediction.

3. OTHER MISSIONS, ENGLISH AND AMERICAN.

The meeting on Thursday evening was occupied with quite other fields of interest than those which had held the attention of the previous gatherings on this fifth day of the Centenary week. The original plan of the meeting had been to get leading authorities not officially connected with the great Nonconformist Missionary Societies, but fully acquainted with their work, to describe that work. The term "Other Missions" was adopted as more comprehensive and

(d) MISSIONS OF THE CONGREGATIONAL CHURCH.

The hymn "The day Thou gavest, Lord, is ended," was sung while the collection was taken. The Rev. G. S. Barrett, D.D., a former President of the Congregational Union, then spoke with reference to the "Missions of the Congregational Church." He said:—

Speech of the Rev. Dr. Barrett.

You need not be alarmed ; at this late hour of the evening I am not going to inflict a long speech upon you. I think I shall show my good sense by not doing so. When I entered the adjoining Committee Room just now, before the meeting began, your Secretary, Mr. Burroughs, whom I had the pleasure of knowing a little in Ireland before he came to London, said, "Mind, we don't want any flummery !" I understand, and I think you are to be commended for it, that the last thing you wish for is any adulation of the Church Missionary Society ; but if I may not say, "I praise you," may I say, "I love you" ? Ever since I took any interest in Christian Missions, and that was a long while ago, for I am the son of a missionary, I have followed with growing interest and growing admiration the work that has been done by the Church Missionary Society, and I will just give you one little proof of this. Before I knew that I was going to be a speaker this evening I went to my friend Canon Pelham, of Norwich, and asked him whether he would allow me to say a few words on the Church Missionary Society platform at its meeting at Norwich, that I might express my love and prayerful affection for this Society. I remember hearing of a remark that Canon Hoare made some years ago. He said he knew of one exception to St. Paul's doctrine of justification by faith, and that was the Bible Society, for it was justified by works. I think I may add to that another exception, in the work that your Society has done. As my friend Mr. Thompson has said to-night, it has given all of us who belong to the Nonconformist Churches cause for devout thankfulness to God ; as we have read the story of your Missions again and again we have exclaimed, "What hath God wrought !"

There are one or two reasons, which I will put into a sentence, why I specially love and honour the Church Missionary Society ; and the first is this, that you are a witness to England and to the world of the power of Evangelical truth. I read the other day—I think the wish was father to the utterance—a statement that the Evangelical party in the Church of England was played out. Well, my lord, all I can say is this, if England has loosened her hold on Evangelical truth, it is England that is played out. What has made England what she is to-day ? What has given her her imperial position among the nations ? It is the great Reformation principles which have made it, for which some of your bishops and martyrs have laid down their lives, and which have been preached by many of your most illustrious divines. It is these great Evangelical and Protestant principles which have made England what she is to-day in the world. It is not our wealth, not our fleets, not our armies, not the splendour of our intellectual acquirements, not our genius, but the open Bible, the faith of the Gospel of our Lord Jesus Christ. And I say with devout thankfulness to Almighty God, that I know no more fervent, no more sincere, no more splendid, witness to the power of Evangelical truth than the Church Missionary Society.

I had intended also to say that another reason for my love to your Society is this, that it is a witness to the power of prayer ; but I have not

time to dwell upon that. Let me only say that when I read that charming and touching book, *One Hundred Years of the C.M.S.*, as I closed it I said, "What men of prayer the Church Missionary Society has had!" It was born in prayer, all its success has been due to prayer; in its hours of affliction, darkness, and adversity the spirit of prayer has never died out of it, and God has honoured you because you have honoured God by believing prayer.

And, last of all, I love your Society for another reason, and that is for what my friend Mr. Thompson has alluded to in his speech, the catholic spirit it has always exhibited. I confess I use that word "Catholic" with a little trepidation, because sometimes behind it I have seen the worst superstitions of the Church of Rome. After all, however, it is well not to let Rome have all the great words of the English language, and I too can say, with my friend Mr. Meyer, "I believe in the Holy Catholic Church," the one Catholic Church of Jesus Christ. You have shown a truly catholic spirit in all your relations to us. I do not at all undervalue or underrate the things which separate us at home. That man is no friend of Christian unity who minimizes the differences that separate Christians. The first step to the real re-union of Christendom will be taken when we mutually recognize that the things which separate us are things of principle and not merely of preference; things of deep conviction which men have come to believe as part of the truth of God; but however grave are the things that divide us, will you not go with me to-night when I say that the things which unite are much greater than the things that divide us? While we have been talking about union at home the missionaries have been living it abroad. You have had men, noble, fervent, apostolic men, who did not distract the Heathen with the ecclesiastical controversies of Western Christendom; they did not preach the Church first and then Christ; they always preached Christ first and then the Church afterwards.

I rejoice in all that God has done for you—I rejoice in the tokens of His blessing resting upon you. But you will forgive my saying this, and it is my last word, let not this Centenary pass by without your realizing afresh how little has been done as compared with what remains to be done. There are 350,000,000 more Heathen to-day in the world than there were when the Church Missionary Society was founded, the great majority of whom have never heard of Christ. What is England, so-called Christian England, doing at this hour for the evangelization of the world? Mr. Gladstone calculated that the annual income of England was 1,260,000,000/., and out of that we only give to God a million and a quarter for the evangelization of the world—1/ out of every 1,000/ of our income. Or look at the matter in another light, we spend 140,000,000/ in strong drink; we give one million and a quarter for the spread of the Gospel of our Lord Jesus Christ. O my friends, let this Centenary year be a call to us all to fresh sacrifice, to more prayer, that it may please God, even in this generation, to fulfil the will of His Son, that His Gospel shall be preached to every creature under heaven.

V. DAY FOR LOOKING FORWARD.

1. PRAYER-MEETING.

To prepare for the solemn meetings on the programme for Friday, April 14, the "Day for Looking Forward," a prayer-meeting, attended by about two hundred people, was held in the lower Exeter Hall at ten o'clock.

the Lord is coming. This is the hope of the Church. When we lose sight of the hope, we grow lax in the work. And it is worthy of notice that during those long years when the Church neglected the work of evangelization, she had lost sight of the hope; she had been ceasing to keep before her the glorious fact of the Lord's return.

But it is not simply that the Lord shall return; it is, that the Lord may return at any moment. Dr. Pierson has pointed out what is meant when we say that the return of the Lord is imminent. Two thoughts are there combined—*certainty*, that He will come; *uncertainty* as to when He will come. And are not the signs of His near return multiplying rapidly? Do not these words come with fresh power in our day to our hearts, "Behold, I come quickly"? Oh, to be ready for His return! "Be ye therefore ready."

What is it to be ready? To be ready is to be identified with Him in His work; to be ready is to be in the line of His purpose, in the doing of that work; to be ready is to be occupied till He comes. And we must be full of hope in the work touching His return. But for this, what do we need? Well, we must accept a full Christ, and consecrate to God a whole heart.

And what more fitting opportunity than this to-day, at the close of our Centenary week? When we are brought to the point not so much of looking back, but of looking forward—full of hope, of prayer, of expectation. What a blessed opportunity for every one of us engaged in the work of renewing our consecration to Him! Let us take this opportunity, this golden opportunity unitedly of giving ourselves fully to the work, to the Lord Himself—for the fulfilment of His will, in His service.

And then, if there are any here who have simply been standing aside and looking on at the work, let me earnestly beg of you to take this opportunity of stepping into the line, shall I say, into the line of His purpose—by giving yourselves, first of all, to Him; and then of yielding your whole being to His service and to His glory.

The hymn "Come, Lord, and tarry not" was sung, and then a concluding prayer was offered by the Rev. F. S. Webster, Rector of All Souls', Langham Place.

3. THE REGIONS BEYOND.

The afternoon meeting was even fuller than that of the morning; in fact, there did not appear to be a spare seat. The chair was occupied by the Right Rev. the Bishop of Carlisle, Dr. J. W. Bardsley. The hymn "From Greenland's icy mountains" having been sung, the Rev. T. W. Drury, then Principal of the Society's College, Islington, now Principal of Ridley Hall, Cambridge, read Acts xi. 19 *sqq.* and offered prayer. The Chairman then addressed the meeting as follows:—

Address of the Right Rev. the Bishop of Carlisle.

Day by day we have been passing, I suppose, the most remarkable week, in some respects, that the Church of England has ever known, and those who have been present at the meetings of this Centenary week can never forget the impression which has been produced. During the past days we have, on bended knee, returned thanks to Almighty God for the past, but we are asked to-day to raise our eyes to the distant horizon,

and to determine, by God's grace, that we will extend our missionary operations, in the words of the hymn we have just sung—

Till, o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

The motto on the gallery opposite reminds us of what we owe to the past, "Other men laboured, and ye are entered into their labours." They laboured not in order that we, entering in, might settle down, but that we might go forward, that we might all take on our lips the cry of "advance," until that great work which Christ has committed to His Church has seen the completion which our Lord Himself purposed.

I wish for a few minutes to dwell not only on our duty, but also to indicate some encouragements. As regards encouragement, consider that the Centenary which we keep is the first hundredth birthday. When we think of what has been accomplished, we may indeed say, "What hath God wrought!" and we may with confidence anticipate that our Lord will do greater things than these. Thinking over the past, I am reminded of the lives of two friends of the Society. In 1800, John Fawcett, who came from Carlisle, was elected one of the members of the Committee. He was spared, and I believe he was the only one of that original Committee so spared, to take part in the Society's First Jubilee. He was a remarkable man, but when he came to the Jubilee Celebration he was getting very old. He gave his Jubilee address at the missionary breakfast at the Castle and Falcon. He excused the brevity of his speech by saying, "I am now a very old man, and cannot speak much, but what I say to you is this, that God has given a niche to every man; let every man try and find out that niche and fill it as best he can." That was a great truth, although simply expressed; but what John Fawcett said, John Fawcett did, for in the early years of this century, when the Committee were looking about in vain for men to send out, when even Charles Simeon, amongst his serious friends at Cambridge, could find no man who would venture, it was John Fawcett who sent to the Committee the names of two young men suitable in all respects; but, he added, "I fear it will break their mothers' hearts." That John Fawcett, who spanned the first fifty years of the Society, took his part in singing at your First Jubilee the Jubilee hymn composed by young Mr. Bickersteth, and the hymn which has been so often sung this week was written by that same "young Mr. Bickersteth," who is now the Bishop of Exeter. I have mentioned these two persons because it is interesting to see how two active lives have spanned this century, and to compare "then and now," and see what God has been pleased to accomplish.

The second encouragement which I would point out to you is that in God's good providence a spirit has been engendered among our race for the extension and expansion of the Empire. I will not enter into the question, except to say, in the words of Professor Seeley, that "it has apparently been the fact that during recent years England has absorbed half the world in a fit of abstraction." That abstraction has passed away, and now, whether rightly or wrongly, every man and every woman also has become, in the pride of empire, anxious that the sceptre of our Queen should extend over those peoples and those lands, and that we should confer upon them the benefits of our civilization. But whilst that has been so, has there not also recently been engendered a spirit of enthusiasm for the evangelization of the world? The Church of England for many, many years, through its missionaries, has been conquering the

distant lands for the Kingdom of Christ, but the great Church of England, as a Church, has looked upon this question, as it were, as a mere theoretical question, and has considered it in a fit of abstraction. Thank God, I believe now that there is a spirit poured out upon our people which will enable us not merely, if we be keen partisans, to plead for the cause of Imperialism, but for that infinitely greater cause which recognizes that Christ alone is to be the King of the kings of the whole world. If that be so, then I am very sure that we shall find, in the immediate future, that just as in the past the construction of Roman roads and the prevalence of the Greek language were made instrumental for the spread of Christ's Gospel, so in our days this new spirit will indirectly promote that which is the dearest cause for which you and I can pray and plead and work.

It was, I believe, on this platform last night that a distinguished Nonconformist minister, who has just returned from India, declared, "I have become an Imperialist in spite of myself"; and I am very sure if we could only visit those lands where our missionaries are at work, or circulate among our friends the literature of this Church Missionary Society, if we would only pass on these handbooks of which the Secretary has spoken, and if, better still, every one who has read Mr. Eugene Stock's marvellous little compendium of the past century would give a copy to each of his friends, with an inscription on the title-page begging that they would read it—I believe much would be done to increase this missionary enthusiasm, and that we should all, in spite of ourselves, if we be Christians to begin with, be earnest for the evangelization of the world.

Before I sit down let me allude to another subject which it seems to me ought to encourage us in the work which we have taken in hand. We look at the motto opposite, and we see that other men have laboured, and we are now entering into their labours. We ought not to forget the labourers of the past, but we ought to remember that the best way in which we can express our gratitude is by treading in their steps. Oh, how much there was to discourage the men of a century ago, how much there is to encourage us, who are putting our hands to the missionary plough! A century ago, as you know, the men were very few who were really in earnest. Even of the men who met at the Eclectic Society's meetings, it was only a small proportion who really believed in the necessity of working for others, but now in this country we have, to some extent, the leading newspapers on our side. Nothing can be more remarkable than the leading articles which have been written in the last few days. And we have those distinguished Indian officers and civilians of whom Lord Northbrook gave us so graphic an account, many of them being more earnest than even the clergy themselves. A hundred years ago those who founded this Society looked forward to the future. They knew that they were about to cross the threshold of a new century, but that threshold was lost to them in clouds and darkness. We, too, in God's good providence, shall soon cross the threshold, we shall be in a new century; but clouds and darkness are not about our future. In the early part of this century there was on the battle-field of darkness only a camp fire here and there, and those who looked on the horizon could only see just a scintillation of light here, and a scintillation of light there; but now as we look at half the world, we see that it gives promise of the coming day. But then, what of the other half? More than half the population of the world has not yet known the name of Christ. If there be another Jubilee in fifty years, if there be a second Centenary a hundred years hence, and Exeter Hall stands, as I hope it will stand, for all that it has

represented in the past—I say, if Exeter Hall stands then, and the men on this platform look on that gallery and see the motto, how other men have laboured, it may be that they will remember the names of just two or three amongst us; but, however that may be, we are assured that each one who has laboured and prayed for this cause will be remembered by Christ Himself. If only, therefore, we go forth in the right spirit, “for Christ’s sake and the Gospel’s,” we believe that by our labours also the Kingdom of Christ will be advanced. But we do want the right spirit. The rules which John Venn laid down still remain to be carried out. We must look to God’s guiding providence, we must expect success only because of the operations of the Holy Spirit, and we must count money itself only a secondary thing, whilst, as regards the agents, we must seek to find those men and women who truly know and love Jesus Christ and none other. Such missionaries you have had in the past. Who can think of China and the ladies now labouring there in one certain spot without thinking of the massacre which took place there not four years ago? One of the ladies then left for dead, as soon as she was restored to health and strength, returned there to the same work in the same spot. The widowed mother of the two young ladies who lost their lives did not bemoan her hard fate, but has gone to the very spot where her daughters fell, to carry out the work which they so well began. God must bless the Church which has such agents as these. I should like to say that there are amongst the missionary Bishops those whose names ought never to be forgotten, and whose example we ought continually to set before ourselves. I mention the names of Bishop French, of the Bishop of Waiapu, and of Bishop Burdon, as those of men who returned to the work as simple missionaries when their strength became insufficient for the duties of the Episcopate. They did not return to England in order to end their days in ease, but joined the ranks of the missionaries. You remember how the Bishop of Lahore, Valpy French, died as a simple missionary in Arabia. Bishop Stuart is working in Persia. And Bishop Burdon also, instead of returning home, after a twenty-three years’ Episcopate and forty years’ labour in China, is still working as a simple missionary. These are examples which it humbles one to speak of, when we think of our apathy and coldness, our want of self-denial and our want of zeal at home. When we think of such agents as these, we do indeed thank God that they have laboured in the past, and there can be no higher ambition for any one of us than that whilst we enter into their labours we may also go to the “Regions Beyond” and carry on that work for which they have laid down their strength and their lives. God grant that this meeting may indeed be a meeting which may be fruitful of good results! Let us not go home saying, “How interesting it has been! how striking the attendance!” but let us seek to do what we can so that in a new spirit and with new efforts we may seek to carry Christ’s Gospel to the “Regions Beyond.”

(a) THE REGIONS BEYOND: WHERE ARE THEY?

The Rev. H. B. Macartney, M.A., Home Superintendent of the British and Foreign Bible Society, then delivered an address on “The Regions Beyond: Where are they?” He said:—

Speech of the Rev. H. B. Macartney.

A Christian man is a man with a burden: not the burden of his own sin, for that was rolled away when he first saw the Cross, but the burden

of the sins of others—sins atoned for, but not forgiven. That burden never presses too heavily, and seldom presses heavily enough. God grant that ere we part to-day it may press a little heavier than it ever did before! The fact that a thousand millions of our fellow-creatures have never heard the precious name of Jesus is a pain and grief to every intelligent believer. Had nineteenth-century saints more closely resembled first-century saints, this subject need never have come up; the globe would have been traversed long ago by ministers on fire; and neither idolatry nor unbelief would own a single stronghold. In the lurid light of present-day facts, however, four questions have to be proposed and answered, indicated by the words "What?" "Where?" "Which?" and "Who?" *What* do we understand by the Regions Beyond? *Where* are those Regions? *Which* of them shall the C.M.S. adopt during her second century? and, *Who* will go?

(1) *What is a "Region Beyond"?* It cannot mean a region beyond our ken, for there is hardly any such. Nor can it mean a region beyond Christian influence, for whole provinces, still in heathen darkness, have been governed by baptized, and moral, and good men, and have even had missionaries. Christ may be worshipped, and even preached in a measure, without being presented, and a "Region Beyond" is a people to whom the Lord Jesus has not been definitely offered, as St. Paul would have offered Him, in the power of the Spirit, and in tones beseeching and persuasive. If this be so,—if a "Region Beyond" consists of persons to whom Christ "hath not been *evidently* set forth," who have never been taught the Law, or whose consciences have never been torn with a sense of the sin that made substitution necessary, then there are more "Regions Beyond" than we think, and some of them are not so very far away! A "Region Beyond" ceases to exist where there has been a mighty display of our "mighty salvation," whether followed by opposition, indifference, or surrender.

(2) Our second interrogation is, *Where are the "Regions Beyond"?* I would urge that, had the Church been true to her trust—had she maintained her original position as "a noble vine, wholly a right seed," the joyful response to the question, *Wherè?* would have been "*No-where!*" Do not our hearts ache when we observe that not only one, but many religions, mischievous and false, have altogether out-distanced ours? Does it not make us almost beside ourselves with a holy, but impotent passion, when we see the little Ark of Truth "toiling in rowing," while huge crafts, hell born and hell bound, sweep by on favouring gales? And does not the fault lie largely with ourselves? Do we not fail to realize Who God is, and what is possible with God? Surely, with Him and His Word in view, our posture, when contemplating nations still unsweetened by the Gospel, should not be one of despair but of praise—praise for opportunities so glorious, for fields so ready for the harvest! If God is a "Man of War," if He be the "Lord of Hosts," and if He be "our Father," then by our very nature are we not born to conquest, are we not children of the shield and the battle? Is not our commission a *bonâ fide* one, to emancipate the whole creation—and is not Christ Himself in the very front, with kindling eye, and with that flaming sword which turns every way to clear the path—to light the way to the tree of life? It is when Britain's gallant armies *arrive upon a scene* that towers fall, and foes retreat; and if only *we* would land our forces on any shore, however rugged, then should we too have victory all along the line! A door, bolted and barred, could not gainsay Jesus in His risen power, and an iron gate opened to St. Peter "of its own accord."

As things are, however, what is now the true answer to the question

"Where are the Regions Beyond"? So far from saying "Nowhere!" it would be nearer the truth to say "Almost Everywhere!" If our criterion is correct, there may be such a "Region" in this very Hall, this very hour. It may be in you, or on the seat adjoining yours. Certainly there are thousands in the Strand without, and millions in the provinces. But, passing by everything that is sad and dark from a domestic point of view, what is the outlook beyond the sea? Roughly speaking, Two Vast Sections—that which territorially lies *within* Christendom, and that which lies *without*. The first is composed of Europe, America, and Australia; the second of Africa and Asia. Our business to-day relates to the second section, where the elements of *Beyondness* are past finding out. In Africa and Asia, whole forests of hands are held up in answer to the question, "Where are these Regions?" One thing I know—it has been learned and burned into my very blood at the Bible House—that out of about two thousand languages and dialects spoken by the human family, only 400 have the Scriptures in any shape or form whatever! There are, in other words, taking the Old World and the New together, some 1,600 kindreds whose languages are totally unknown in Europe. True, the moment a new language is acquired by any right-minded person whatever, that moment he is sought after for translational help, and the work is pushed forward with vigour; but let us remember that every race without Revelation is still a "Region Beyond." May God help us till we can announce that the Redeemer's praise *is* sung, in every land, by every tongue! Let us remember also that a language may have the Scriptures, and yet that myriads who speak that language may never possess a copy; or may not be able to read, as is the case with 150,000,000 women in India; or may choose not to read, as with many a million more; so that 1,600 is not the minimum number of "Regions Beyond."

Let us take a few specimen cases. There, in Africa, is the Soudan, 4,500 miles across from the Atlantic to the Indian Ocean, with its 90,000,000, half Mahomedan, half negro, speaking over one hundred languages. The Central Soudan alone extends for 3,000 miles, constituting a territory as broad as from New York to San Francisco, and it has not a single missionary! To say nothing of Moors, Berbers, and Arabs in the North, and of Bantus in the South, what an awful "Region Beyond" is the Region encircling Lake Chad! And further, we groan inwardly when we remember the condition of the Western Soudan, in that it has fallen to the lot of France. Taking all Africa together, our neighbours actually possess more of the Dark Continent than we do, and they have a peculiar way of dealing with evangelical missions. "Yes," say they, "you may labour among us, and preach, and teach the Scriptures, but it must all be done *in French!*" What a mockery! to impart instruction in a language which neither master nor scholar understands!

Next look at India. Those who have not seen her teeming populations think, because of your enormous energy and admirable home organization, that a great deal is being done; but those who are on the spot know better, and they regard the "great deal" as comparatively nothing. Take a few instances. As near to Madras as Kensington is near to London there is a sacred city of 45,000 people, in one community, without a single missionary! Between Bombay and the mouth of the Indus, you will find two countries called Kutch and Kathiawar. The latter has three missionaries to its 3,000,000 people, a million to a man; while the former, with a population equal to that of Uganda, has never had a missionary at all! In the Presidency of Bengal matters seem at their worst, for in Behar, just below Patna, on the Ganges, there is a population

of 24,000,000 with *only six* missionaries! Then, occupying the great corner between China and India, somewhat as the Bay of Biscay nestles in between France and Spain, lies Tibet, the "Great Closed Land." "It is a far cry—more than 2,000 miles"—(so writes Rev. B. La Trobe)—"from the Moravian Stations among the Tibetan Buddhists of Ladak to the places on the Chinese frontier whence agents of the China Inland Mission are seeking to touch and bless the Eastern Tibetans." Then there is Central Asia—half Russian, half Chinese—waiting for the foot of the explorer, as well as for the voice of the Herald. And Afghanistan, Beluchistan, and Kafirstan together form a "Region Beyond" of immense proportions.

In China, a million a month are dying without God. Our Bible Society agent for the Malay Peninsula and the Malay Archipelago calculates that he has 100,000,000 souls in his expanse, and he has not so much as a boat or a crew for his continental rivers or his 2,000 islands! Lastly (passing by hard, historic Persia), think of Arabia, by no means a diminutive country of bare heights, and sandy deserts, and mingled peoples—but one-third as large as Europe, covering more than a million square miles, with 4,000 miles of coast, with a beautiful language and a spacious literature, with interior mountain-regions cool and fertile, and with 10,000,000 people, splendid in physique, hospitable, enduring, brave, and free. Arabia had Christian Bishops until A.D. 450; but having been neglected for fourteen centuries, these children of Abraham now form a compact "Region Beyond," suspicious of strangers, slave-owning, wife-despising, marauding, and fiercely fanatical against any other religion than that of their great false prophet. Oh, for a few consecrated Palgraves, or Burtons, or Bayard Taylors, or Lady Ann Blunts, or Franches, or Keith-Falconers to aid the little band of Scottish and American brethren and sisters who want, by faith, to transmute unhappy Arabia into "Araby the Blest"!

(3) *Which of these innumerable Regions Beyond shall the C.M.S. now take up?* I was calling a few days ago on Mr. Fox, and found his family busily engaged with those six shields which, with their corresponding banners, you see upon the walls. Each shield has four devices, and the total of twenty-four represents countries which you have already occupied. But are we not to have a Seventh Shield, with four New Missions named upon it, and four New Banners woven, to celebrate your entrance on your Second Century? And if so, what shall those four be? Come with me to an ideal Committee Meeting. The wants of the world have been carefully investigated, statistics have been prepared, maps are unfolded, a few ardent, eloquent words are being spoken, showing that the "Regions Beyond" number about 2,000, and that four of those 2,000 are to be selected for immediate occupation; but *which*? That is the burning question—for the selection of the few is the rejection of the many. It is an anxious, painful moment. It reminds one of the voyager who had to choose between his wife and his child. Their ship had been cast by a tempest high up on a coral reef, the waves were dashing over her, and they all were holding fast—till, watching his opportunity, he suffered one billow that towered high above the rest to sweep all the three of them, in a perfect avalanche of foam, into the calm, placid waters within. He was a strong swimmer, and the beach and the palm groves did not seem so very far away; so with his wife's hand resting upon one shoulder, and his child's laid upon the other, he made for the shore. But suddenly his strength began to fail. One of the two, but not both, he could bring to land. The question was, from *which* of them must he part? Husbands, fathers, you can guess what passed in his mind—conscience, judgment,

emotion, all at work together. Naturally the wife's claim was first, and she was eldest in his love, and so, with a look of unutterable anguish, he detached the little, trusting hand of the boy, never to fondle him more. His one hope was, "Perhaps another from the ship may see and save." But no . . . ! Thank God our case is not so extreme as that. Those thousands of nations unsaved, which we cannot save, others may rescue—for societies exist in hundreds, only wanting Revival. Therefore, fathers, elders, saints of God Most High, call them in to your counsels, tell them of your inability, rehearse once again the Heathen's need—his sins, his sorrows, his sicknesses, his ignorance, his doom—and entreat them, for God's sake, to co-operate with you, with HIM, in some fresh, some vast, effort in imparting life. Thus only can our generation be pure from blood, thus only can the love of God be satisfied.

(4) Lastly, *Who will go?* Will YOU? But before you decide, CONSIDER. Count the cost. Some one advises, "*Don't go if you can help it,*" meaning, "May God make inaction so intolerable that action is imperative." Aim at being a pioneer, although pioneering means peril. "All the quiet places are occupied." But to Christ-like souls, perils have an attraction, even as they had to Christ Himself. Satan never made a greater mistake than when he showed our Master the *glory* of the Kingdoms. He should have tempted Jesus with the world's woes. The Father knew the Son: He *only* knew Him: and He offered Him a Cup: and that Cup He took, and drank, and died. It was just what He wanted, with an aim, AN END in view. Be His aim yours and mine!

And be it on the scaffold,
Or in the battle's van,
The fittest place for man to die
Is where he dies for man!

(b) THE REGIONS BEYOND: WHAT ARE THEIR NEEDS?

The hymn "Hark! hark, the voice of numbers," was then sung, after which the Right Rev. E. A. Knox, Bishop Suffragan of Coventry and Rector of St. Philip's, Birmingham, delivered an address upon the subject, "The Regions Beyond: What are their Needs?" He said:—

Speech of the Right Rev. Bishop Knox.

I find it difficult to express the reluctance with which I approach such a subject as that which has been assigned to me—the spiritual needs of the unevangelized world. No man can rightly gauge his brother's needs without sympathy based on intimate acquaintance and fellowship. "The heart knoweth his own bitterness, and a stranger doth not intermeddle with its joy." Of that intimate acquaintance I am necessarily destitute. I fall back with relief upon the thought that there are those to follow me, who can say from personal experience what are the needs of the unevangelized world. For myself it will be enough, in the few minutes during which I propose to ask your attention, to speak of the spiritual needs of our common humanity. "As in water face answereth to face, so the heart of man to man." The needs which brought you and me to the Cross of Christ, and which found satisfaction in the Father revealed to us by the Son, are essentially the same needs all the world over. They are not peculiar to us as Englishmen, nor as Europeans, nor as Christians. They rise from the fact that we are sons of men. We share them with the rest of our race. We cannot express

them more tersely nor more nobly than in the words of Augustine, "Thou hast made us unto Thyself, and our heart is restless, until it rests in Thee."

(1) The first and most elementary of all spiritual needs is the discovery of the Truth. But, it may be asked, why call this a spiritual need at all? Does not Truth belong exclusively to the realm of intellect? are we not imperilling its best interests, if we mention in the same breath even the highest moral or spiritual considerations? Our answer must be that the spirit of man, as distinguished from pure intellect, has from the first refused to be shut out of the inquiry after the Truth. What is it that has always led man to seek behind the things presented by sense, behind the phenomenal world, the real and ultimate Truth for which his soul is athirst? It is not mere childishness, not a mere love of personification, that has peopled the pagan world with gods many and lords many. When we have reduced heathen mythology to a picturesque representation of the sun, the moon, the earth, the seasons, and the growth of corn and vine, we may have interpreted the fables themselves correctly enough, but we have not accounted for the persistency, the inveterate persistency, of the human heart to people the visible world with a still greater world of invisible life. The study of nature did not begin by assuming that God was unknowable, but rather the search after God led men to study the physical world. Agnosticism is not the starting point of human search after Truth. Nor is it an hypothesis which can ever be accepted as the final word. The very growth of our knowledge of the intimate kinship that there is between ourselves and the world below us must of necessity drag us down and paralyse our best and noblest powers unless the Truth is something more than acquaintance with the world of sense. We may take it for granted that the advance of science must sound the death-knell of Paganism. Pagan mythology must, along with pagan idols, be cast to the moles and the bats. But we are mistaken if we think that man will be nearer to Truth for abandoning a whole field of inquiry, and that field the most important. It is neither terror nor childishness, nor poetic imagination which compels men to seek after God, but the love of Truth, and the absolute necessity of a basis for the conscious life of all finite minds. Without God, Truth is not, Thought is not, Life is not. In Him we live and move and have our being. The primary need of the human soul is to find Him, though He be not far from every one of us. Still therefore the old challenge of the Church's first missionary hymn rings in our ears :—

Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?

Of all the speeches that I have heard in this hall, none has left on my mind so indelible an impression as one in which Bishop Whipple of Minnesota described a Red Indian going out into the dark forest at night and stretching out his hands into the blackness to feel for the Great Father, and lay hold of Him, and drawing in those hands "full of emptiness."¹ The thirst for Truth, never in all the history of our race a stronger passion of the human breast than it is to-day, is a cry of spiritual need which cannot but sound loud in His ears Who said, "For this cause came I into the world, that I should bear witness unto the Truth." His answer to the unconscious prayer of mankind is to turn to His Church and say "Ye shall be witnesses of Me."

¹ Delivered at the Ninety-second Anniversary of the Society, May 5, 191.

(2) A second great spiritual need is that of deliverance from the consequences of the past. The sense of this need grows upon us with our growing knowledge of the physical world. The old conception of man starting life with a *tabula rasa*, a blank tablet on which Education might make whatever impression she chose; the old idea of the individual man, battling in his own strength against the forces of nature and society; the old delusion that all men are by nature equal: all these are vanishing into the limbo of forgotten and faded traditions. The camera of philosophy and science presents us no longer with a photograph of man exaggerated and all out of focus with the material world: it shows us man in true proportion to his surroundings. Dramatist and novelist have followed suit. The interest of the modern novel is usually centred in the impotence of man to escape from his past and present environment. The greatest spiritual need of to-day is that of deliverance. To the existence of this need, Buddhism, the nominal faith of 200,000,000 of our fellow-creatures, the religion of the majority of mankind, bears witness. The doctrine of Karman binds a man hand and foot to the consequences of his actions not only in this life, but in endless stages of previous existence. So viewing life, Buddhism naturally proclaims existence to be an evil, and seeks for peace and happiness in the extinction of being. How strange, how absolute, the contrast between Buddha and Him Who taught "I am come that they might have life, and that they might have it more abundantly"; between Buddha, who said "You cannot escape and I am powerless to set you free," and a Christ Who bids the weary and heavy-laden come to Him, that in Him they may find rest for their souls!

I ask you to think for a moment how heavily this burden of the irreparable past is weighing upon the souls of countless millions of mankind, presenting itself in the iron-bound caste-system of India and the adamant bondage of the political and social life of China; how it presses on those which have been, perhaps wrongly, called the decaying nations of the world. How we must seem to mock them by forcing on them our railroads, steamers, telegraphs, and other mechanical appliances; our press and secular literature; our political reforms and semblances of constitutional government! Galvanism makes the contortions of a dying body more than ever hideous. Our progressive reforms do not really touch their deepest need. They rather intensify it. These races know little or nothing of our passion for making life comfortable. To increase wants and desires is in their eyes to increase evil, not to diminish it. To lengthen life is to lengthen possibilities of evil. They prefer death by plague to life saved by measures defiant of their ancient beliefs and customs. I have been told on good authority that our plague measures almost achieved the apparently impossible feat of reconciling Hindu and Moslem.

The spiritual need of the Oriental world is in fact far greater than the material. Oppressed by the long traditions of an unbroken past, confronted by nature in forms that proclaim the impotence, the littleness, the helplessness of man, with religions that hold out no hopes of deliverance, and philosophies that proclaim the most absolute Nihilism, subjected for centuries to the most thorough and relentless forms of despotism in political and social life, the Eastern nations need before all things faith in the almighty, delivering, saving, power of God. "Nothing less will avail them than the true God in the heavens, truly known, as He is known to His Church in His Son Jesus Christ our Lord." They need the manifestation in the Church of the indwelling of God the Holy Ghost, not as a mere doctrine, but displayed as a power which they cannot gainsay. The strong man armed has for centuries

kept his palace, his goods have been at peace : is it not time that the stronger than he should come and take from him his armour and divide the spoil?

(3) It sounds a truism to say that a third elemental need of the unevangelized world is Faith in a Personal God. But it is often the most obvious truths that are most easily overlooked. In the matter of Missions to the Heathen we are constantly confronted with what appears to be divergence of testimony. The missionary from his own knowledge describes a low and degraded moral condition. The civilian or merchant assures you that he has known instances, not a few, of a lofty moral standard, of lives which put to shame the average Christian. But setting aside for the moment the teaching of Islam, it will not be contested, I think, that the morality of the unevangelized world, whether it be high or low, is independent of faith in a Personal God. For Buddhism there is no such God. One of the primary difficulties of missionary work in China has been to find a name for God. The characteristic of the Chinese mind is negation of the supernatural. We have there the most magnificent example that the world has ever seen of society based on pure reason, of a nation governed by an academy of moral and political science, of duty to man taught and enforced apart from all consideration of duty to God. To discover its weakness we can afford to examine the results not at their worst, but at their very best. We can take the highest products of such a system, and ask, wherein does its failure lie? The answer surely will be the same as that which was furnished by Stoic philosophy. There is no lack of sublime truths, there are here and there characters almost saintly, but there is one defect. That defect is absence of true humility. For humility comes from living with a personal God. True humility begins with a vision in some sort of the All-holy God, and the sense of actual sinfulness which that vision engenders. Reason cannot produce the sense of sin, and therefore reason alone is an insufficient foundation for that goodness : insufficient, not only because the grace of humility is absent and virtue itself without humility is most repulsive, but insufficient also, since true morality must be progressive, and there can be no progress where there is no real sense of defect. For real goodness man must go outside himself—must acknowledge his need of divine righteousness ; he must renounce self before he can be truly himself, before he can be restored to the Divine Image. Therefore a great need of the unevangelized world is need of the knowledge of a Personal God. If we lay firm hold of the existence of this need, we shall, I think, escape much confusion of thought. We shall not be bewildered by questions of the amount of truth that may be found in the sacred books of the East, nor by contradictory statements as to the moral attainments of the heathen world, nor even by questionings as to future rewards and punishments. The true end of religion is knowledge of the living God. That end has been practically abandoned by the religions of the East. The power to reveal the living Personal God has been granted to One only, to our Lord Jesus Christ, and it is in fact—if we dare to use such a word—His monopoly. "Thou hast given Him power over all flesh"—mark the words "over all flesh"—"that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ Whom Thou hast sent."

(4) One more need let me mention, and then make way for those who will speak from personal observation. It is the need of Access to God. In his zeal for the truth of the Divine Unity, and indignation against idolatry and saint worship, Mohammed shut out his followers—alas ! how

large a proportion of mankind !—from any real access to God. But the human soul refuses to be thus banished. “Thou hast made us unto Thyself, and our heart is restless, until it rests on Thee.” In that isolation, which is the great fact of our nature, that distinct consciousness of a personality apart from all the world, that inner self into which we cannot admit another fellow-creature even if we would, there is the seat of man’s greatest want, of a Being Who can truly break down this isolation, of a Being with Whom he can hold living communion, a Being Who can truly sympathize with his greatest sorrows and his loftiest aspirations. “O God, Thou art my God ; early will I seek Thee : my soul thirsteth for Thee, my flesh longeth for Thee, in a dry and thirsty land where no water is.” Here is a need which no externals of religion, no performance of duty, no philanthropy, no charity can satisfy. It is a need to which Mohammedanism itself is bearing unquestionable witness. The marvellous history of the last Mohammedan heresy, Babiism, with the story of its heroic martyrdoms, is a testimony to the unquenchable thirst of the human soul for God. In the words of Mr. Sell, “it betrays a longing for a real, living, loving, personal guide, the revealer of God to man, which can only be met by the acceptance of the Eternal Word.”

The needs of the unevangelized world may be summed up in the monosyllables, Light, Hope, Faith, and Love : Light or discovery of the Truth, Hope or Deliverance from the Past, Faith in the existence of a Personal God, Love, the knowledge of the access which the love of God has opened for the return of mankind to Himself. And the answer to these needs is contained in the words, “I am the Way, the Truth, and the Life ; no man cometh unto the Father but by Me.” We too are His witnesses. It is our task by preaching the Word and by manifestation of the Spirit to awaken the unevangelized world to a sense of its real need. For a need may exist most where it is least felt. He Who uses us to arouse the consciousness will Himself, for *we* cannot do it, supply the need.

The “Needs” of the “Regions Beyond” were then further illustrated, first by a missionary who had recently returned home from Uganda viâ the Great Forest and the Aruwimi and Congo Rivers, and then by three Indian clergymen. Mr. A. B. Lloyd, of Uganda, said :—

Speech of Mr. A. B. Lloyd.

I have just the short space of twenty minutes in which to speak of the great needs of Africa, and more especially those regions through which I have passed in my journey home to England, in the last few months. . . . As some of you know, I have come through a country the needs of which have not yet been put before the civilized world, and indeed few know anything about this district of the Upper Congo, and the river Aruwimi, and more especially of the Great Forest. They are no imaginary needs ; they are real needs of a people who for centuries have been living in the grossest darkness. As some of you know, Mr. Stanley came into contact with those strange people, the Pygmies, and he had some sort of intercourse with them. But from Mr. Stanley’s time until a few months ago, when I had the great pleasure of going through their forest and holding conversation with these wonderful people, no one has ever visited them. So far back as the Sixth Dynasty of Egypt, I believe, the existence of these Pygmies has been known of, and the king of Egypt who lived in those days sent one of his messengers to bring back a Pygmy from that country. If he succeeded in that errand

was also full. On the 15th a children's meeting was held in the Y.M.C.A. Hall, at which the Archbishop again presided, and the Revs. A. E. Bellingham and W. A. Charlton gave addresses. In the following week a Missionary Loan Exhibition was held, the first ever held in New South Wales, under the direction of Mr. and Mrs. W. E. Shaw. In fifteen courts exhibits were displayed from all parts of the world, a special feature being objects from the South Sea Islands, lent by the L.M.S., the Wesleyans, and the Melanesian Mission. Bands of Christians from Melanesia and other South Sea Islands sang hymns from the platform, and there was a band of Christian Chinamen, residents in Sydney. Lectures on the various Missions were delivered at short intervals. The net profits of the Exhibition exceeded 120/. More than 500/. was given in Centenary offerings.

3. NEW ZEALAND.

DIOCESE OF AUCKLAND.—In *Auckland*, owing to the absence of the Primate, a special Thanksgiving Service which had been arranged had to be postponed to May 3.

DIOCESE OF NELSON.—At *Nelson*, a public meeting was held in the Bishop's School on April 12, the Bishop of Nelson presiding. The Bishop said that in point of actual time the meeting held in New Zealand would be the first held on April 12, though when the C.M.S. "for Africa and the East" was founded it was not contemplated that New Zealand in the extreme East would be included in the sphere of its operations. The Revs. W. G. Baker, F. Bennett, and F. W. Chatterton were among the other speakers, and so was Mr. H. P. Park, a Maori, who was interpreted by Mr. Bennett. He referred to the intertribal wars of former days, in one of which his own ancestors, of Taranaki had been taken prisoners by the Natives of the Bay of Islands, where they learned the truths of Christianity, and on being liberated carried back the first tidings of the Gospel to reach Taranaki. He had been taught himself when a lad by the missionaries at Wellington, and he told of the strictness with which they observed the Sabbath. After war had broken out in the Wai-kato the Maoris laid aside their arms on the Lord's Day, expecting the British soldiers to do the same. The Hau-hau movement broke out upon their learning that the sacredness of the day was not regarded by their so-called Christian enemies, as they argued that the religion the white man had taught them was only a means of drawing the Maoris into a net, as the white men themselves did not practise it. Coming to more recent times, he gave much encouragement by relating evidences of new life in the Maori Church.

The Commemoration in the Mission-field.

THE Committee issued early in 1899 the three following letters, prepared at the request of the Committee by unofficial members of the Committee, and addressed respectively to (1) the Society's missionaries, (2) native agents, and (3) converts, in every quarter of the world where its work was being carried on.

1. *The Committee's Letter to the Missionaries of the Society.*

Dear Brethren and Sisters in the Lord,—The Committee of the Church Missionary Society count it a peculiar privilege to greet you as fellow-workers in the great duty and honour of lifting up a Crucified Saviour that He may draw all men of all nations unto Him. The C.M.S. has had this duty and honour for one hundred years, and at the close of this its first century of effort the Committee desire to gather up for the common edification some of the lessons which the Head of the Church has taught her during the past century, and to place in a clear light the objects which it seems well to aim at during the time which may be still left to the Church to occupy, till He come Whose right it is.

The Committee believe that the first lesson is that the Coming of the Lord draweth nigh. They would not wish to expound any special theory of Eschatology, but simply would note the fact that believers everywhere are looking for the fruition of "that Blessed Hope." The Corinthian Church (1 Cor. i. 7) was said to "come behind in no gift, waiting for the revelation of our Lord Jesus Christ," and Bishop Lightfoot, in his (posthumous) fragment on 1 Cor. i. 7, observes that "the very expectation is productive of that advance in Christian grace and knowledge which was spoken of before. The double proposition (used in the original) implies a degree of earnestness and an intensity of expectation which is quite inconsistent with the carelessness of the godless. Hence it is never used in the New Testament in reference to the coming of Christ, except of the faithful." The Apostle St. Peter (2 Pet. iii. 12, A.V. marg. and R.V. marg.) distinctly implies that it is in the power of the Church to hasten on by prayer and work the coming of that day when all wrong shall be redressed, and everlasting righteousness shall be brought in; when we shall not teach every one his neighbour, and every one his brother, to know the Lord, for all shall know Him. It follows from these considerations that the most fruitful of all missionary effort is the effort to hasten on that day, and this will be done if we keep ourselves in the love of His appearing. Is it not true that the spirit which expects the largest gifts receives the largest? We cannot conceive any larger gift than the Parousia, the Coming of the Lord. Let us then expect it—and not only be asking for it—and expecting, let us live as though we knew it to be just at hand, yea, even at the doors.

CEYLON.

At Co'ombo, special sermons were preached on Sundays, April 9 and 16. On the 12th there was a Tamil service at 8 a.m. in Christ Church, Galle Face, and at Borella; an English service at noon in Christ Church, at which the Rev. J. D. Simmons was the preacher; and a service in Singhalese in Christ Church in the afternoon. A large public meeting was held at Galle Face Church in the evening. The church was decorated for the occasion, and the approach to it was lighted with Chinese lanterns. The Bishop of Colombo presided. After the late Rev. E. T. Higgins, the Rev. J. D. Simmons, and Sir W. W. Mitchell had spoken, the Bishop addressed the meeting. His opening words, according to the *Ceylon Observer*, were as follows:—

My dear friends, when I came here I could but little tell what the character of the meeting was to be, or the line of thought that would be pursued, or the course the speakers would take, or the sort of feeling that would be aroused in us. I think we must all feel we were mistaken if we thought we were merely invited to share in a triumph, or to join in congratulations, but rather we have been invited to join in a prayer and a resolution. There has been a very noble sobriety and generosity about the speeches we have heard. I myself was very greatly impressed when I heard the generous words of my two venerable brethren who spoke first. Venerable I call them, not because they are older than most of us, but because I have learnt these many years to venerate and love them. I am very thankful they are here to rejoice on this occasion, when they have been able to see how much God has done for the Society, through which it has been their delight to serve Him. And we have been very thankful, too, to hear a speech from one of our earnest laymen. It would have been a mistake if on such an occasion the speaking had been left entirely to the clergy. It is one of the glories of the Church Missionary Society that it has, to so large an extent, been promoted and administered by laymen. I say we have been not so much here in order to join in congratulations, and yet we must all feel it is an occasion for congratulation, for being thankful together, and for calling one another happy as having experienced God's blessing and seen God's light. For God has been glorified by the service of this Society. The fact is written largely upon the history of our Church. All of us are proud to claim some share in the wealth which the Church has inherited from the martyrs who have derived some part of their enthusiasm from the encouragement and prayers of this Society, martyrs not only in the ranks of the clergy and missionaries, but also amongst those whom they have brought to Christ, not merely the great and familiar names of leaders in the Church's enterprise, but such martyrs as our white sisters in China and our black brothers in Uganda, in whose death God has been glorified and the life of our Church has been stimulated. Yet I am still right in saying, if I have rightly caught the tone of those who have given expression to our feelings this evening, they are wanting us to join in a prayer and resolution for the future. You cannot come to the end of one century without entering upon another. The mind turns very quickly from thanksgiving for the past to humble and hopeful resolution for the future. We have no sooner reached the point we have looked upon as we climb toward it as a point to be attained than we find it only a standing ground from which to see other heights, and so we shall also see much yet remains to be done.

At *Galle*, there was a special service in All Saints' Church on April 6, the preacher being the late Rev. E. T. Higgins; and a public meeting was held in the afternoon.

At *Cotta*, and throughout the Cotta district, special sermons were preached, and the sum of Rs. 315 was contributed as a Birthday Offering. The late Rev. R. T. Dowbiggin stated that the girls of the boarding-school and the women of the Bible-women's Training Class denied themselves of fish and beef curries, in order to add to their contributions to the fund.

At *Baddegama*, the Native Christians contributed nearly Rs. 500 as a Centenary thanksgiving, of which Rs. 388 was sent to the C.M.S.

At *Kandy*, there was a Thanksgiving Service on April 10, for the members of the Singhalese congregation worshipping at Holy Trinity Church, which was conducted by the Rev. H. Gunasekara, who announced that Rs. 500 had been contributed as a Capital Fund, to be temporarily drawn upon when necessary to meet the monthly liabilities of the Pastorate. The same evening an English service was held in the Hall of Trinity College, presided over by the Rev. J. G. Garrett.

Nellore being the most central, and the church there the largest of those connected with the C.M.S. in the Jaffna Peninsula, it was decided to have the chief Centenary celebrations for the district there. On Easter Tuesday, April 4, the church was decorated with date-palm leaves, and teak adorned the walls; a pandal and arch were erected in front of the church, and the compound was made bright with flags lent by Sir W. Twynam. At 9.30 a.m. the church was crowded for a special service; the Rev. G. Champion preached in Tamil, and the Rev. J. Carter in English. Besides the C.M.S. Christians from the five pastorates, and some from the Wanny congregations, there were present a good number from the Wesleyan and American Missions. The church was overflowing, and several had to stand out in the spacious verandah of the church. Thankfulness was the keynote of the whole day's proceedings. The Thanksgiving Service in the morning and the public meeting in the afternoon were very impressive. After the service breakfast was given to 500 persons. At 2.30 a meeting was held in the church, which lasted till 6; the singing of a special lyric, which the Rev. G. Daniel had composed, opened the proceedings.

At *Chundicully*, there was a Thanksgiving Service, with Holy Communion, at 9 a.m. on April 12, and an address was delivered by the Rev. G. Daniel. In the afternoon there was a Thanksgiving Service in English, followed by a social gathering for Europeans and Tamils in the Mission compound. At 5.20 p.m., corresponding to noon in London, the Union Jack was unfurled, and the hymn, "Jesus shall reign," was sung. The collection, amounting to Rs. 45, was sent to the Central Centenary Fund.

On April 14, at 10 a.m. a Thanksgiving Service was held at *Pallai*, and the Holy Communion was administered to over fifty communicants. Sir W. Twynam and his daughter, Mrs. Mortimer, then



CENTENARY GROUP AT JAFFNA, CEYLON.

entertained 150 Christians at midday breakfast, and in the afternoon over 100 people received tea and cakes.

MAURITIUS.

ON April 12 the telegram "Greetings of Fellowship—Mauritius Meeting," was telegraphed to Sir John H. Kennaway, Chairman of the Albert Hall Meeting.

CHINA.

1. SOUTH CHINA MISSION.

AT *Hong Kong* a series of meetings in connexion with the C.M.S. Centenary was held from June 10 to 14, the speakers at which were the Bishop of Victoria, the Rev. C. Bennett, and the Rev. L. Lloyd as deputation from Fuh-chow. The opening meeting, for Native Christians, was held on Saturday, June 10; there was a large and attentive audience. Mr. Bennett gave an interesting sketch of the rise and progress of the C.M.S., and at that meeting the Rev. T. W. Pearce, of the London Missionary Society, presented a congratulatory address on behalf of the members of his native congregation. On Sunday, June 11, missionary sermons in English were preached in the Cathedral and the Seamen's Church, as well as at the various services for soldiers and sailors. At St. Stephen's Church a translation of the Centenary Letter sent by the Parent Committee to the Native Communicants in all lands was circulated. A united service for Native Christians of all Protestant Missions was, by permission, held in the Cathedral at 3 p.m. Mr. Bennett read the service, and the sermon was preached by the Rev. Fong Yat-Sau, C.M.S. native pastor. There were over 600 Native Christians present. The reverence and attention throughout the services were very marked, the responses heartily joined in, and the singing excellent. The hymns were "For My sake and the Gospel's, go" (translated by Bishop Hoare), "Jesus shall reign," "From Greenland's icy mountains," and "O God, our help in ages past." The choir was composed of the girls of the C.M.S. Victoria Home and Orphanage and the late Female Education Society School. On Monday, June 12, by kind permission of His Excellency the Governor and Lady Blake, a drawing-room meeting was held in Government House. There was an attendance of about seventy. His Excellency presided, and in his opening remarks expressed his deep sympathy with the cause of Christian Missions, of which he had been for some time a student, and strongly maintained that statistics are not an adequate test of missionary success; the work being spiritual, success cannot be tabulated. The Bishop of Victoria spoke of the development of C.M.S. work in the southern portion of his diocese (the province of Kwan-Tung). On Tuesday afternoon, by invitation of the Bishop and Mrs. Hoare, a drawing-room meeting was held at Bishop's Lodge,

the Peak. On the same afternoon there was a children's meeting at St. Paul's College, and a public meeting in Kowloon in the evening. On Wednesday afternoon the closing meeting took place in the City Hall, presided over by the Right Hon. W. M. Goodman, Acting Chief Justice, who said that he was in entire sympathy with the work of the C.M.S. and other Christian Missions, and in the course of an able speech in support of Missions read an extract from Robert Mackenzie's *History of the Nineteenth Century*, commencing with these words:—"In the foremost rank of powers destined to change the face of the world stand Christian Missions." The chairman's speech evinced the warmest sympathy with the work. Mr. Bennett gave statistics of the various Protestant Missions in Kwan-Tung province, in which the number of Cantonese-speaking adherents would be about 9,000 (this number does not include the Christians of the Basel Mission or the Mission to the Hakkas), and their aggregate contributions for 1898 would be about \$12,000 (almost equal to the purchasing power of 12,000*l.* in England). Mr. Lloyd gave details of work in Fuh-Kien, and the Bishop of Victoria gave figures to show what the C.M.S. is doing in his diocese. An interesting feature of the celebration was the presentation of an address of congratulation by the Chinese Christians of the L.M.S. Church, Hong Kong. Bishop Hoare, who had arrived in the Colony a few months before, being wishful to arouse a greater missionary interest among the English-speaking people in Hong Kong, who number about 2,000, took advantage of the opportunity which the Centenary celebrations afforded to form a C.M. Association. The suggestion was warmly taken up, and about eighty men at once joined the Association, which adopted the *C.M. Gleaner*, localized, as its magazine.

At Canton, a meeting was held on April 25 in the Assembly Room of the Shameen Club, under the presidency of H.B.M.'s Consul, Mr. R. W. Mansfield. The audience was a large one. The chairman referred to several of the senior missionaries of the C.M.S. Fuh-Kien Mission whom he had personally known during the past twenty-five years—Bishop Burdon, Bishop Hoare, Archdeacon Wolfe, and the Rev. W. Banister—and said, "While the Society has men such as these I have named at the head of its affairs in China, it seems to me that it is bound to have a great future before it in this vast field." He alluded to the inquiry which he had been called upon officially to institute after the massacre at Hwa-sang in 1895, and paid a grateful tribute to the assistance afforded by Mr. Banister's "sound good sense and thorough knowledge of the language" in the course of that inquiry. He also bore witness to a great improvement in the state of the country in respect to acts of violence against missionaries. The Rev. C. Bennett gave a brief account of the Society's history, after which the choir sang "For My sake and the Gospel's, go." Dr. Graves, of the Baptist Mission, proposed a resolution expressing thankfulness to God for His blessing on the C.M.S. during the hundred years, and this was seconded by the Rev. C. D. Cousins, of the London Missionary Society. Dr. Boyes, of the American Presbyterian Board of Missions, proposed a resolution

pledging the meeting in every possible way to help forward the evangelization of the world. He said he thought the meeting might be called "the Anglo-Saxon Missionary Alliance." Americans, he said, though grown to manhood, did not forget their ancestors, and took a pride in England's Queen, in England's strong Government, in England's justice, and in England's Church, for, he said, "the Church of England is England's glory, and the brightest of the glories of that Church is the Church Missionary Society." The resolution was seconded by the Rev. A. Nelson, of the American Board.

2. FUH-KIEN MISSION.

At *Fuh-chow*, on April 25, there was an early Communion service at 8 a.m., when Bishop Hoare and Archdeacon Wolfe officiated, and all the C.M.S. and C.E.Z.M.S. missionaries in Fuh-chow, and some American missionaries also, were communicants. Later in the morning the Bishop preached at a special service from Rev. iii. 7, 8. In the afternoon there was a large meeting of Native Christians in the College Chapel, when the Bishop spoke by interpretation, and the Rev. C. Hartwell, of the American Board, the Rev. M. Wilcox, and Archdeacon Wolfe were the other speakers. In the evening a second large meeting of Native Christians was held in the C.M.S. church within the native city, when the speakers were the Revs. Ll. Lloyd and Lau Taik Ong. Simultaneously with this meeting the Bishop presided over a meeting at Nantai, the English settlement, the other speakers being the Rev. C. Hartwell, the Rev. N. Plumb, of the American Methodist Mission, and Archdeacon Wolfe.

3. MID CHINA MISSION.

Bishop Moule sent the following account of the *Shanghai* Commemorations:—

On Sunday, April 9, after early Communion at the Cathedral, sermons were preached at the 11 a.m. service by myself, and at 6 p.m. by the Rev. H. C. Hodges (brother of the Bishop of Travancore). The former was to a crowded congregation—not, I fear, attracted by the subject—but consisting largely of the volunteers in uniform, as it was their annual parade. I was not the less glad of the opportunity of addressing so many who do not always come to church. The most remarkable service of the day was at 3 p.m., a children's service. To this the Local Sub-Conference had invited by circular, not only the Church school and other members of our congregation, but also the large school of the 'Union Church' (Congregationalists) and others. The response was so hearty that, as I was told (I was myself confirming and preaching in our Chinese congregation), the beautiful church was well filled. Mr. Godson and Mr. W. H. Elwin addressed them; and I hope you will receive a report from those who heard, of what must have been a very bright and hearty service.

On Monday, 10th, we met at 10 a.m. for our regular Conference service and Communion. To this also non-Anglican missionaries and others had been invited, with the result that more than double our own number were present, including representative men like Dr. Muirhead

(L.M.S.), the Rev. Timothy Richard (Baptist), Mr. Stevenson (C.I.M.), and others. My brethren had asked me to preach, instead of the brother to whom in rotation of seniors it would have fallen ; and taking St. Luke ix. 51-62 (the lesson for the day) as my text, I spoke of the principles to be observed by messengers of the Kingdom of God, (1) Mercy to Others, (2) Denial of Self, (3) Pre-occupation and Perseverance in the Duty, illustrating each by examples from among the *functi officio* secretaries, missionaries, and others connected with our dear C.M.S., either as recorded in Mr. Stock's book, or as known and honoured by myself.

Tuesday was spent by us wholly in Conference business, which passed smoothly and swiftly. We sent from our meeting to Salisbury Square a message of loyal affection (*see below*, p. 564).

Wednesday being Centenary Day, I had proposed to the chaplain some months ago that a meeting should be held in the Cathedral such (in some respects) as we held in 1897, when my brother Bishops came together in convention. As the time drew nigh both he and Mr. Elwin suggested that I should be the only speaker. I had, however, other views, which correspondence and, finally, conversation somewhat recommended to them, and which I carried into effect by inviting Bishop Graves, of the American Church, and the venerable Dr. Muirhead, L.M.S., to give addresses on the occasion. They both accepted the invitation with cordiality, and acted upon it in a tone and manner that made me and my friends deeply thankful. I had drawn up a short service, modelled on one for St. Andrew's Day, already in use in the Church, but with a special thanksgiving and prayer written for the occasion ; this was read by Mr. Hodges, after which Mr. Elwin made a statement regarding the local Association, and then the three addresses followed in order, with missionary hymns interspersed. Bishop Graves referred to the fact, to which I had drawn his attention, that some seventy odd years ago the American Bishops were encouraged to undertake foreign Missions, chiefly by the hearty counsel of Mr. Josiah Pratt, and he then, in kindly terms, expressed his thankfulness for the relations of friendship and godly emulation which had existed in China for fifty and more years between English and American Church missionaries. Dr. Muirhead, some six years my senior, and for fifty years friend of several C.M.S. missionaries in succession, having no robes, not even his doctor's gown, proposed to speak from the lectern. He yielded, however, to my ruling, and took his place in the cathedral pulpit, when he spoke with vigorous eloquence of the great missionary object and aim, and then of the achievements under God of the C.M.S., of its brotherly relations with Missions and missionaries of other denominations, and his own happy relations with all whom you have sent hither ; instancing especially my dear brother, Archdeacon Moule. I trust and think that without infringement of Church principles, in a land where I doubt whether Acts of Uniformity run, something was gained for the "bond of peace" among those who "profess and call themselves Christians."

For the next evening, invitations had been sent to the pastors or missionaries in charge of all native congregations inviting them to meet us in the cathedral and join in our thankful commemoration. It was so wet and stormy an evening that we were prepared for a very spare attendance. The hour was eight o'clock. Half the church had been reserved for women, and for the missionaries who might attend. And that half was, owing to the impossibility of many women attending so late and in such weather, not half filled. The men's side, on the contrary, was as full as it could hold. Mr. Elwin read a short service on the model of that used at the English meeting, but with hymns instead of psalm

and canticle. Such forms as the Confession, Lord's Prayer, and Creed were reprinted and put in the hands of all; and both singing and recitation were very general and hearty. On this occasion I acceded to the request of my brethren and took the whole work of speaking on myself, sketching the origin of the C.M.S., illustrating its principles by a few anecdotes, and calling on our native brethren to imitate our Founders in doing what they could in the Lord's strength. I spoke for forty-five minutes in the Hang-chow dialect; but my brethren assured me that the attention of all, notwithstanding the polyglot composition of the gathering, was sustained throughout. We ended with a hymn (Greenland), a translation of the special Thanksgiving Prayer, and the Benediction.

The week was one of considerable labour, not to speak of anxiety, for me. I trust I am the more grateful for refreshment and help in weariness granted, I doubt not, in answer to the prayers of many friends.

The Bishop enclosed a copy (1) of his circular in Chinese with a translation (2) of the short missionary service read at the meeting at 5.30 p.m. on April 12. Bishop Bickersteth's hymn, "For My sake and the Gospel's, go," was sung in English or Chinese at all the gatherings.

The Shanghai Missionary Association consists of missionaries of all denominations, who meet monthly in each other's houses for social intercourse, discussion on missionary and other subjects, and prayer. This body drew up a letter of congratulation to the C.M.S. on the Centenary, and forwarded it to the Bishop. It was signed on behalf of the Association by the Rev. T. L. Hawks Pott, of the American Protestant Episcopal Church, the Rev. Timothy Richard, the well-known English Baptist, and Dr. Parker, an American Methodist.

The Shanghai Christians sent a letter of congratulation to the Society (*see below*, p. 564), and the message "Loyal Affection" was received at Salisbury Square from the Mid China Missionary Conference at Shanghai on the 12th.

4. WEST CHINA MISSION.

The Rev. D. A. Callum wrote from *Mien-cheo* :—"We had a very nice meeting on Centenary Day at 6.56 p.m. (noon in London), and joined with you in singing the Doxology. Mr. Horsburgh gave us a most helpful address from 1 Cor. xv. 58 and Phil. i. 27. It was indeed a time of great gladness. We are trying to raise sufficient money among ourselves to buy a small house or take one on a long lease, in one of the unoccupied cities of our district, and thus have a standing memorial of the Centenary in our midst."

Bishop Cassels wrote from *Pao-ning* on April 12: "We are to unite at 7 p.m. to join the great choir in singing the Doxology."

JAPAN.

THE clergy and catechists connected with the C.M.S. in the Osaka and Tokyo districts sent a letter of congratulation to the Society (*see below*, p. 565)

CANADA.

1. DIOCESE OF RUPERT'S LAND.

THE Archbishop of Rupert's Land issued a Pastoral to the clergy and laity of the diocese in March, commending the celebration of the Centenary to their warmest sympathy. In the course of it the Archbishop said :—

It will be strange if we in this diocese should be backward. In early days the Society nursed our Church in this land, and bodies of Indian converts in many scattered Missions throughout our dioceses are witnesses to its faith, love, and zeal. It is now spending nearly \$100,000 in the dioceses of Rupert's Land and British Columbia. It is reducing its grant to this diocese, but it is still giving us over \$10,000 yearly for our Indian Missions—a larger sum than we get from any other society—and we must not forget that all classes in this land owe much to the early work of its missionaries, for it is in no small measure due to that work that the immigrants coming to this land, when it was at length opened for settlement, found such a law-abiding and intelligent community. I recommend that the clergy call the attention of our people on Sunday, April 9, or Sunday, April 16, to the work of the Society.

At *Winnipeg*, in Holy Trinity Church, the Archbishop preached in the morning of April 9 from Rom. x. 18, and Archdeacon Kirkby, a former missionary of the Society in this Mission, preached in the evening. At St. George's Church, Bishop Ridley of Caledonia preached; and at All Saints', Archdeacon Kirkby. Children's services were held at Christ Church and Holy Trinity. In addition to the above services Bishop Ridley, of Caledonia, preached on Tuesday morning, April 11, at All Saints' Church, from Acts xxi. 19; and on April 12 meetings were held in Holy Trinity school-room and in Trinity Church, at which the Archbishop presided, the other speakers being the Bishops of Huron, Qu'Appelle, and Caledonia, and Archdeacon Kirkby.

The last-named, who had travelled from his parish of Nye, in the State of New York, in order to take part in the Centenary Celebrations, also visited *Portage la Prairie* on April 10, and (accompanied by the Rev. A. E. Cowley) *St. Andrew's*, and *St. Peter's Indian Settlement*, on the Red River, on April 13 and 14. The Bishops of Huron and Qu'Appelle visited *Brandon* on April 13, and addressed a gathering in St. Matthew's Church.

2. DIOCESE OF SASKATCHEWAN.

Collections were made at *Onion Lake* and at the Battleford Industrial School on April 12, and the proceeds, \$27, were forwarded to the C.M. House. The Rev. J. R. Matheson, of Onion Lake, wrote:—"I am sure that you will have had many infinitely larger offerings from some of your Missions and missionaries, but I do assure you that from none do you receive a more hearty and sincere God-speed, and none give a cent with a better heart, than

Messages of Congratulation.

IT would be a hopeless task to endeavour to give an exhaustive list of the messages which reached the Society, conveying congratulations and good wishes upon its completion of a Hundred Years of service. Some of them were expressed *viva voce* in the Committee Room by visitors who could speak as representatives of various Churches or Dioceses or Societies. The record of these would have to be searched for in the Minute Books. The following quotations from minutes, and letters conveying the gist of minutes, and also cablegrams received by the Committee, may be regarded as samples of many other messages which were conveyed in a less formal way, though they were not the less appreciated on that account.

UNITED BOARDS OF MISSIONS OF THE PROVINCES OF CANTERBURY AND YORK.

Archdeacon R. Long, Secretary of the Board of Missions of the Province of York, forwarded the following Resolution of the United Boards, which was passed on his motion, seconded by Earl Nelson, on May 17, 1899. The Archbishop of York, who was in the chair, in putting the Resolution to the meeting, expressed his hearty concurrence with it, and his prayer that an abundant blessing might follow the Centenary celebrations:—

That the United Boards of Missions desire to express to the C.M.S. their most hearty congratulations at this time on the completion of the first hundred years of its manifold labours in the wide Mission-field. They cordially recognize the spirit of earnest devotion which has characterized its missionaries, and the enthusiasm manifested by the large body of its supporters, and the success with which it has pleased God to crown its labours in many parts of the world. They trust that the blessing that has rested in the past upon the Society and its work may prove to be but an earnest of still greater blessing in the future, and that the interest shown in the recent celebration of the Centenary may issue in a far larger development of missionary work on all hands.

GENERAL SYNOD OF THE CHURCH OF IRELAND.

The following Resolution was adopted by the General Synod of the Church of Ireland on April 12, 1899, and was communicated by telegram to the President of the Society at the Thanksgiving

Meeting at Albert Hall, when it was read to the meeting and a reply sent to the Synod in the name of the meeting :—

Proposed by the Archbishop of Dublin, seconded by the Bishop of Cashel, and unanimously resolved, that the General Synod in the name of the Church of Ireland, on the occasion of the completion of the first century of the operations of the C.M.S., desires to convey to that Society the expression of their thankfulness to the Divine Head of the Church Catholic for the manifest and abundant blessings which He has bestowed upon the efforts of the Society to carry out His parting injunctions, and also to assure the Society of the earnestness of the prayers which are offered throughout Ireland for a continuation and increase of zeal, and of success in the labours of the Society in years to come for the salvation of the Heathen, and for the greater glory of God.—The Secretaries, General Synod of the Church of Ireland.

BOARD OF MANAGEMENT OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

The following Resolution was adopted on April 12, 1899 :—

The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, the Lord Bishop of Montreal presiding, would reverently thank Almighty God for the great mercies vouchsafed to the Church Missionary Society of England during the first century of its history, not only for the manifest call given it to take such a distinguished part in bringing the Gospel of the Lord Jesus Christ to the heathen peoples of the world, but also for the earnestness and devotion which, as a Society, it has shown in carrying out its sacred mission. Amongst the many causes for gratitude to Almighty God which this century records, few, if any, should touch the hearts of Christians more than that which connects itself with the sacred work in which the Society has been so prominently and successfully engaged, bringing, as it has done in numberless instances, the brightness and joy of Christian light and liberty into the darkness and bondage of Heathenism. That God may extend the work of the Society in the future, and give it fresh faith and hope as it stands on the verge of a fresh century of life, and raise up generations of friends to speed it in its work, is the earnest prayer of the Missionary Society of the Canadian Church.

SYNOD OF THE DIOCESE OF RUPERT'S LAND.

The Synod of the Diocese of Rupert's Land adopted the following Resolution :—

The Synod of the Diocese of Rupert's Land now assembled desires to take the opportunity afforded by the completion of one hundred years of the life of the C.M.S. to send a loving address to that Society, and to place on record its gratitude to Almighty God for the blessing which He has put upon its labours throughout the world during the past century. It desires to express its full sympathy with the Society in its aims for the evangelization of the Heathen, in the spirit of prayer with which the Society has conducted all its operations from the beginning to the present time, in the earnest desire and effort to secure spiritual and consecrated men as its agents, and in the trusting faith with which it has met every call and every offer of service. But more especially would the Synod express its grateful appreciation of all that the C.M.S. has done for this Province.

They have been glad to co-operate in various ways in the literary part of the Society's work, and are thankful for the unvarying testimony which the publications of the Mission have given to the spirituality and simplicity of the Gospel.

They rejoice in the enlarged and increasing resources of the Society, and pray that this hundredth anniversary may be not only a time of great encouragement and blessing, but the forerunner of new manifestations, on the part of the Church at home of consecrated zeal, and over all the field of Heathendom new and signal conquests of the Cross.

CHINA INLAND MISSION.

Messrs. Walter B. Sloan and F. Marcus Wood, Secretaries of the China Inland Mission, wrote the following letter to the Honorary Clerical Secretary of the C.M.S. on April 25, 1899 :—

At a meeting of our Council held last week, it was agreed that we should express our most full and hearty sympathy with the Church Missionary Society in the great work with which God has entrusted them.

Several of the members of our Council, in addition to ourselves, were in attendance at the Centenary meetings, and we were all impressed with the sense of the presence of the Spirit of God in the midst of your great gatherings.

We have also rejoiced in the catholicity of spirit which enabled you to include amongst your speakers members of other communions than your own, and we heartily congratulate you and your fellow-labourers on the splendid way in which all the meetings were organized and arranged.

We cannot but believe that the issue of your Centenary meetings must be a quickened interest in missionary work among all the various branches of the Church in our land.

BAPTIST MISSIONARY SOCIETY.

Mr. Alfred Henry Baynes, Secretary of the Baptist Missionary Society, forwarded the following Resolution adopted at that Society's Annual Meeting on April 27, 1899, and added in the name of the Committee an assurance of their joy in the "splendid success of the Centenary celebration" :—

That this Annual Meeting of the Baptist Missionary Society joins with the Committee of the Baptist Missionary Society in heartily congratulating the Church Missionary Society upon the completion of a century of conspicuous service. It rejoices in the splendid opportunities it has had for extending the kingdom of Christ upon the earth, in the devotion and zeal with which it has entered upon its work, and in the achievements wrought in so many lands—in evangelistic labours, in the production of Christian literature, in the establishment of schools, colleges, and medical missions, in the training of native agents, and in gathering native communicants, and it earnestly prays that the past may be the earnest of more fruitful and extended effort in the years to come.

LONDON MISSIONARY SOCIETY.

The Rev. R. Wardlaw Thompson, Foreign Secretary of the London Missionary Society, forwarded on April 11, 1899, a Resolution which had been adopted on the same day by the

Directors of that Society; Mr. F. H. Hawkins, who was in the Chair, added his assurance that it was "no mere formal utterance, but the sincere and very hearty expression of admiration for the C.M.S., and of desire that it may be richly blessed in the days to come." The Resolution was as follows:—

That the celebration of the Centenary of the Church Missionary Society affords an opportunity of which the Directors gladly avail themselves of expressing to the Committee of that Society their unfeigned thankfulness to God for the exceptional evidences of his blessing on Christian faith and consecration which are presented by its long history. The abundant labours of the Church Missionary Society in many fields and in many forms of service; the boldness and enterprise with which it has faced new opportunities and pushed on fresh undertakings; the broad and statesmanlike policy which has marked its operations in the direction of education, literature, and the development of the native church, as well as in direct evangelization; and the spirit of true fraternity which has characterized all its relations to other Christian workers, have been a source of strength and encouragement to all who, with it, are engaged in the great field of Foreign Missions. Not less impressive and influential is the lesson presented to the universal Church by the unhesitating firmness with which the Church Missionary Society has grasped and acted upon the great principle that when God opens doors and calls men to serve Him, His workers may trust Him to open hearts and purses, and to provide the means for the support of the workers. The Directors praise God for the signal proofs He has given of His approval of the faith and courage with which this principle has been acted upon, by calling out so large a company of qualified and consecrated workers, and by providing so fully and so constantly for the supply of their needs. They pray that in the days to come the great Society which is now rejoicing in the completion of one hundred years of glorious history may see far greater things than it has yet known, and that through its instrumentality a great and ever-growing multitude in many lands may have revealed to them the power and fulness of the salvation wrought for them by the atoning sacrifice of the Son of God, and may know the renewing of the Holy Ghost, that the prayer of the universal Church may receive its glad fulfilment: "Thy Kingdom come, Thy will be done, as in heaven, so on earth."

WESLEYAN METHODIST MISSIONARY SOCIETY.

The Revs. F. W. Macdonald and William Perkins, Secretaries of the Wesleyan Methodist Missionary Society, forwarded the following Resolution which was adopted by the Committee of that Society on April 12, 1899:—

The Committee of the Wesleyan Methodist Missionary Society, assembled on April 12, 1899, desires to express in its own name, and in that of its fellow workers in many lands, its profound sense of the service rendered to the Gospel and the Kingdom of our Lord Jesus Christ by the Church Missionary Society during the hundred years of its history, this day happily completed, and to offer to its Directors and Representatives its most sincere greetings and congratulations. With those more immediately concerned it joins in giving thanks to the great Head of the Church for the devoted men and women the Society has sent forth, and for the glorious results that have followed their labours. The names of its Founders and Administrators, of its pioneer missionaries and evangelists,

telegram through the late Archdeacon Robbin on April 12, 1899 :—
 “Native Pastorate, Sierra Leone, sends greetings. Archdeacon.”

From Palestine the two following telegrams were received on April 12, the first of the two through the Secretary of the Mission, the Rev. J. R. Longley Hall :—“Palestine missionaries send greeting. Hall.” “Greeting. Two pounds. Kefr Yasif congregation.”

From Bengal.—“Bengal’s Greetings.”

From the Madras Native Church Council :—“Madras Council reminds Psalm xcvi. i. Church Society, Madras.”

From the congregation connected with the C.M.S. at Ootacamund an address was received which began as follows :—

We the Pastor and Members of the C.M.S. congregation of Ootacamund desire to unite with the C.M.S. congregations scattered over the whole face of the earth in expressing our heartfelt gratitude to the Giver of all good gifts, for the manifold spiritual blessings which He has bestowed upon us through the instrumentality of the Church Missionary Society.

We rejoice in the Centenary of the Society, and, while offering our hearty congratulations, desire further to show our gratitude by a small contribution to the Centenary Fund, and by sending a small photograph of our Church Committee Members.

From Tinnevely the following telegram was received :—“Tinnevely unites praising God.”

The Tinnevely congregations connected with the C.M.S. sent an address to the Committee, from which the following are extracts :—

Honoured Sirs,—On behalf of all the C.M.S. congregations of the Tinnevely district now celebrating the Centenary of our beloved Society, we gladly take advantage of this happy occasion to express to you our heartfelt gratitude for the manifold blessings which, in the providence of Almighty God, the Society has been instrumental in securing for our fathers, for ourselves, and for our children.

When we think of all that the Society has done for us and our people from the time it commenced work in this district ; when we think of the long roll of earnest and devoted missionaries sent to us by the Society, the memory of whose lives and labours is an inspiration for all time ; when we think of the vast sums of money spent by the Society in this district in the diffusion of the light of the glorious Gospel of our blessed Lord, in promoting the growth of the churches established in the faith, in the Christian education of the young, and in the raising up of a native ministry ; and, last but not least, when we think of the generous policy of the Society in initiating measures calculated to foster in the Native Church a true spirit of self-government—it becomes impossible for us to give adequate expression to the feelings of thankfulness and gratitude which fill our hearts.

We lift up our hearts in praise and thankfulness to Almighty God for all that the Society has done for us under His guidance, and we pray that His richest blessings may rest on the Society and its labours in the second Century on which it has now entered, and that it may be enabled in a much larger measure and with more abundant results to carry on its great and noble work of sending preachers and teachers of the Gospel to the uttermost parts of the world.

In conclusion we beg to assure you of our unwavering loyalty to the Society and of our firm adherence to the principles which its missionaries,

past and present, have faithfully inculcated, principles in harmony with the teaching of the Church of England, based on the imperishable Word of God, and held in accord with all Evangelical Christendom.

Addresses were also received from the converts of the Telugu Mission, South India; and from the past and present masters and students of the Noble College, Masulipatam. They are, however, too long to be quoted here.

From the Diocesan Conference of Travancore and Cochin the following address, printed in gold at the C.M.S. Press, Cottayam, and signed by the Right Rev. E. Noel Hodges, Bishop in Travancore and Cochin, and the late Ven. Archdeacon Koshi Koshi, D.D., was received:—

We the representatives of the Anglican Church in Travancore and Cochin, assembled in conference, with the Bishop in the chair, desire to approach the Parent Committee of the Church Missionary Society now celebrating its Centenary, with sincere congratulations on the work that God has enabled them to do in the past hundred years, and for the grace and courage with which He has endowed them to face the future.

Whether descended from a community whose Christianity dates from the earliest times, or rescued from idolatry, devil worship, and other debasing forms of religion, we all unite in expressing our heartfelt gratitude for the benevolent and soul-saving work done by the C.M.S. in this land.

One of our number, when moving that a congratulatory address be sent to the Society in view of its approaching Centenary, was constrained to say that the Malabar Syrian Christians, whether in the Anglican Church or out of it, would not exist in their present condition of growing enlightenment, political consideration, and spiritual hopefulness, but for the work of the C.M.S.

Speaking on behalf of those who form the great majority of the Anglican Church which we represent in this conference, it is impossible fully to describe the unhappy lot in this life, and the hopeless outlook for the life to come, which was the hereditary condition of those whose conversion to Christ the C.M.S. has under God accomplished.

Deeply impressed with a sense of the infinite benefits which we have thus received, we all with one heart and with one voice thank God for the good work begun one hundred years ago in that unpretending room in the "Castle and Falcon" in Aldersgate Street, and from that small beginning and its glorious developments we draw inspiration and enthusiasm to adventure for God, and pray that what has been done during the past hundred years may only be the earnest of what is yet to be done "until He come."

From Jaffna, Ceylon, the word "Greetings" was received by telegram.

From Mauritius:—"Greetings of fellowship, Mauritius meeting."

From Fuh-Kien:—"Fuh-Kien unites. Psalm cxxvi. 3."

From the Mid China Missionary Conference:—"Loyal affection."

From the Shanghai Church Committee the following message was received:—

Workfellows in Christ of the Church Missionary Society, congratulations! . . . Not only do those of us who have lived to see this day



CENTENARY GROUP OF SOME CHINESE CHRISTIANS IN CONNEXION WITH THE C.M.S.
IN SHANGHAI.

rejoice, but the saints who have been called to heaven are also full of joy. . . . In Shanghai, the oldest of your China stations, there have been gathered in not a few, a proof that even here your labours have not been in vain within the hundred years, and the reception of this grace is the cause of our undying gratitude to you. Herewith our Shanghai station humbly presents a photograph of some of its members, evidencing our gratitude and praying your reception of the same. . . .

From the C.M.S. Japanese clergy and catechists of the Osaka and Tokyo dioceses:—

We, the undersigned, representing the clergy and catechists connected with the Church Missionary Society in the Osaka and Tokyo districts in the Japanese Empire, send you a word of congratulation on the important occasion of the "Hundredth Birthday" of the Society, with the assurance of our prayers for God's more abundant blessing upon it.

Although we are in a land of the Far East, yet we feel ourselves very grateful, and joyfully thank God for your own and your predecessors' unflinching efforts in spreading the Divine message of the Gospel over the whole world, carrying out faithfully the last commandment of our Lord Jesus Christ through the guidance of the Holy Ghost.

Indeed, there are found amongst us in the Far East joy and gladness, thanksgiving and the voice of melody, on the day of the Hundredth Anniversary of the Society; for while we were long asleep, shutting the door of the country to the world outside, God, Who so loved the world that He gave His only-begotten Son, blessed the Society and fulfilled His promise amongst us, making the Society, as it were, a river of salvation, the living water overflowing its banks, streaming out to the south and to the east, so that it has opened rivers in dry places and fountains in the midst of the valleys, making the wilderness a pool of water and the dry land springs of water.

May God the Father of all souls bless the Society, that through its work the eternal Gospel may be preached to all nations, tribes, tongues, and peoples, so as to hasten our Lord's Second Coming! Amen!

From the Winnipeg C.M.S. Finance Committee:—

. . . The Finance Committee unite with the Parent Committee in thankful acknowledgment of the abounding grace by which the Society has been led in the past, and which has rested upon its work; and they doubt not that God will do still greater things for the Society if it continues, in the future as in the past, to hold by the principles of its founders, and to send forth the Gospel of Christ in all simplicity, faith, and love, resting simply on the Power of God—on the Holy Ghost. . . .

Of letters from former and present missionaries the two following only need be quoted here. One is signed Emma Haastrup, and is as follows:—

As the Centenary anniversary of the C.M.S. occurs, April 12, I beg you to accept my and my brother's sincerest congratulations and deepest sympathies on that happy occasion.

Our parents had been devoted servants of the English Church Missionary Society, and thought themselves happy to be allowed to work in their beloved Mission in Sierra Leone, West Africa, from 1840 to 1849, where our father, as a victim of the climate, died August 24 in Kissey. Our mother was still busy in the Mission-school there till 1850, where she left with me, her youngest daughter, her Mission work, so dear to her.

Till her last end (July, 1895) she continued to think with gratitude and devotion of the blessed time she was permitted to work with our father there. Particularly she remembered with thanks that she had been present with him in Sierra Leone on the great fifty years' anniversary days in April, 1849; she often spoke of it with feelings of greatest joy, remembering gratefully those blessed days. I myself, although but a little child then, was there at Kiskey too on that first great Jubilee day. This is also the reason why I venture to express my joyful sympathy on this happy occasion of the Centenary Anniversary.

The other is from a missionary in India, and reads :—

The first feeling in my heart to-day is deep gratitude to the Lord Jesus Christ, Who commanded the preaching of the gospel of the Blessed God, that by His Spirit He stirred up the good men of 1799, April 12, to co-operate in enabling Church of England men and women to preach His word to the Heathen and other non-Christians in distant lands.

God by the C.M.S. enabled me to keep my vow, and having been sent out by the Society when I was twenty-three, I have felt its humane care all along, and to it I attribute my health and the twenty-seven years of service I have been allowed. . . . In my own case, I have tried and found ready the sympathy of the C.M.S. through the Committee and secretaries. In bringing up children and educating them, in the once dangerous illness of my dear wife, in the various contingencies of family life, in the appointed changes home on furlough, in the annual holiday in a hill-climate, I have proved the Church Missionary Home Workers, Committee and Secretaries, more than I desired, and they have never been found wanting. Like the Master Himself, they have been loving, not lording; they have urged to watch and pray and labour, but they have also saved from wreck; they have said, too, "rest awhile"; they have pitied the house-folk "sick of a fever"; and they have taken the little children up in their arms, put their hands upon them, and blessed them. I had not intended to say so much, but ye have compelled me.

The great work of preaching the Gospel and the gratitude of slaves made men, of sinners saved and made ministers of the grace of God themselves—all this is yours and ours. Glory be to God for it. May we still press on patiently until we shall have borne our part to the end in striving that Christ may "see of the travail of His soul and be satisfied," and He shall have sprinkled many nations. Many happy returns of the day.

Part III.

APPROPRIATION OF CONTRIBUTIONS

CENTENARY FUNDS.

Part III.

CENTENARY FUNDS.

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St. Mary's Chapel, Reading . . .	£323		
Amberley, Gloucestershire . . .	320		
Charles, Plymouth . . .	306	"	£270
Widcombe, Bath . . .	305	"	300
St. Mary's, Hornsey Rise . . .	305	"	255
*Holy Trinity, Bournemouth . . .	303		

The four churches in the list marked with an asterisk should probably have higher places in virtue of their shares in general collections not made parochially. It is probable that the following churches were really also above 300 \pounds , but fail to get a place for a similar reason:—Trinity, Scarborough; Trinity, and Ellacombe, Torquay; All Saints, Southport; Old Radford, Nottingham; Emmanuel, Wimbledon. It should further be carefully noted that some of the churches in the above list which have no "O.O.M." funds against their names, and also many others, have "O.O.M.'s" nevertheless; only their funds were not raised in connexion with the T.Y.E., so far as our Finance Office is aware.

FOREIGN, COLONIAL, AND MISSION CONTRIBUTIONS.

Leaving now the British Isles, the following table of the foreign, Colonial, and Mission contributions will be found particularly interesting:—

	£	s.	d.
France (chiefly from Cannes)	97	14	4
Spain (Barcelona)	0	4	0
Portugal (Oporto)	7	15	3
Italy (San Remo and Castellamare)	65	5	9
Switzerland (Davos and Clarens)	36	13	2
Belgium (Ostend)	3	3	0
Sweden (Gothenburg)	0	16	6
Africa, West—Sierra Leone	36	11	0
Lagos	145	6	3
Yoruba Mission	71	4	9
Niger Mission	55	17	7
Gold Coast Colony	64	9	9
Africa, East	20	0	0
Africa, South (three churches at the Cape)	591	5	11
Palestine	325	8	2
Persia	60	7	5
India—Bengal	119	9	1
North-West Provinces	21	19	9
Punjab and Sindh	220	8	9
Western India	9	6	1
South India	196	2	10
Ceylon	204	3	10
Mauritius	66	2	11
China	97	15	6
Japan	25	17	0
New Zealand	59	3	11
West Indies	8	2	0
Canada—Nova Scotia	4	14	1
Moosonee	102	5	3

	£	s.	d.
Rupert's Land	105	17	0
Saskatchewan and Calgary	25	10	11
Mackenzie River	147	0	0
Athabasca and Selkirk	16	2	0
British Columbia	83	2	1
	<hr/>		
	£3,095	5	10

So much of the above amount, however, as came from the Missions, viz., about 2,000*l.*, is but a small part of what has really been raised as Centenary Funds. Considerable sums have been contributed for local objects, such as the building and repairing of churches and schools. We have no complete accounts of these funds.

It is interesting to find the Native Church Council of the Santal Christians in Bengal remitting Rs. 1,330, or about 90*l.* The Christian village of Muirabad, near Allahabad, sends Rs. 101. From the Punjab comes a total of 220*l.*, the largest item being Rs. 1,242 from Amritsar. It is pleasant to see Rs. 196 from the S.P.G. Mission at Delhi. In several places, the native clergy and catechists and teachers gave one day's pay; but most of this went to the local funds. The young members of the Children's Scripture Union in Tinnevely sent 6*l.* 13*s.* 4*d.* It was generous of the Diocese of Rupert's Land and Moosonee, which have both suffered a little by the Society's reductions of certain portions of its grants, to send respectively 106*l.* and 102*l.*

The three churches in Cape Colony that have so nobly supported the missionary cause of late years were again to the front. St. Peter's, Mowbray, sent 352*l.* (chiefly for "own missionaries"); St. John's, Wynberg, 169*l.*; Holy Trinity, Cape Town, 69*l.*

Considerable funds in connexion with the Centenary were raised by the Colonial Associations in Australia and Canada, but, like the general funds in those Colonies, were appropriated, as was right, by the Associations.

Let it be repeated that this article makes no attempt to give any idea of the innumerable smaller contributions which touchingly represent the love and self-sacrifice of those to whom God has given less of earthly means. Of course a great many of the large sums which have been mentioned as coming from particular churches were in fact the aggregate of a vast number of gifts from the poor and the young as well as from others; and the same remark applies to the amounts sent in from less conspicuous parishes, and to a very long list of contributions paid direct to the Society. The detailed lists are full of interest, and will repay study. They show how widespread was the interest and zeal aroused, and how manifest was the blessing of the Lord. It is beyond doubt that immense numbers of individual gifts were made humbly and gratefully to Him, and He accepted them and has graciously used them.

the Executive Committee :—The Revs. Rural Dean Jones, H. G. Baldwin, Principal Sheraton, T. R. O'Meara, and Mr. Stapleton Caldecott ; Mr. N. W. Hoyles, Q.C., became Chairman (and is now President), and the Rev. F. H. Du Vernet (now Editorial Sec.) was appointed Secretary and Treasurer. The official Mission Board of the Church of England in Canada agreed to include the receipts and expenditure of the C.C.M.S. in the official Report of the Domestic and Foreign Missionary Society of the Church in Canada. In the autumn of 1895 a deputation from the Parent Society, consisting of Mr. Eugene Stock and the Rev. H. Percy Grubb, visited Canada, on the invitation of the Committee of the Association. During their visit, the "Wycliffe College, Toronto, Mission," which had several missionaries in Japan, was amalgamated with the Association, the latter accepting the responsibility for the support of the missionaries on its list. The Wycliffe College Mission was also partially supporting a missionary in Chili, who was working under the South American Missionary Society ; this clergyman was also taken over. In January, 1896, the *C.M. Gleaner* was localized. There were 56 branches of the Gleaners' Union, and 3,545 members had been enrolled up to the Centenary. The Rev. T. R. O'Meara became Secretary in 1896. The Canada C.M.S. has now separate secretaries for the following branches of work :—editorial, organizing, candidates, deputations, and Medical Missions ; there are also Central Secretaries for the Gleaners' Union and Sowers' Bands, and a Secretary for boxes. The "Central Office and Depository" of the Association is in Toronto. For a list of the missionaries sent forth see p. 707. A branch of the Canada C.M.S. has been formed in the diocese of Huron.

The South Africa Church Missionary Association was formed in 1896 by the united efforts of friends in three parishes :—Holy Trinity, Cape Town, of which the Rev. G. Litchfield, formerly C.M.S. Missionary in Uganda and the North-West Provinces of India, was Incumbent ; St. Peter's, Mowbray, of which the Rev. A. Daintree was Incumbent ; and St. John's, Wynberg, under the Rev. C. W. R. Higham, formerly C.M.S. Association Secretary for Norfolk. This Association has a Constitution similar in some respects to those of the other Colonial Associations, only in lieu of selecting and sending out and supporting their own Missionaries, the South Africa friends at present content themselves with seeking for candidates and sifting them in behalf of the Parent Committee, and, after the Committee's approval has been expressed, sending them to this country to be trained at the Association's expense. At the Centenary period the three parishes above named were supporting nine missionaries in the different missions, two of whom had gone out from South Africa, having first come to England for acceptance and training in the usual way.

The C.M.S. Institutions.

IT is a most difficult matter to determine at the outset what to include and what to exclude from a statement purporting to be an account of C.M.S. Institutions at Home and Abroad. As regards the Home list, it is true the difficulty does not arise, as the "Institutions" of the Society are for only two purposes, and are few in number. They are for training men and women for the work abroad, and for providing a Home and school for the children of Missionaries, in order that the parents may apply themselves without distraction to their work as evangelists. At the same time such a category necessarily leaves unmentioned not a few invaluable agencies which are used more or less frequently or even continuously in promoting the preparation of candidates for the Mission-field. The numerous classes held in London and the Provinces and in Ireland in connexion with the Home Preparation Union, or as a recognized part of the efforts of the various missionary unions, especially the Lay Workers' Union, fulfil functions which should not be unrecognized. For some candidates, moreover, whose offers of service have been accepted subject to a period of probation and training, the Society has availed itself of the help of certain clerical friends whose personal gifts and parochial spheres have seemed to offer in particular cases the advantages required.

It is, however, in attempting to do justice to the work abroad, that the difficulty referred to is chiefly felt. There the Institutions are for almost as many objects as Christians seek to compass in the discharge of their manifold benevolent activities in their own parishes and towns at home. They are educational, medical, industrial; they reach out after all classes affected by the consequences of sin, the poor leper, the blind and deaf, the waifs and strays of humanity, the tempted and the fallen; they employ the pen and the printing press as well as the class and the desk, the hospital ward and the dispensary.

The Educational Institutions give the least trouble, inasmuch as returns every year reach home from each Mission, giving the number of schools and scholars at every station. It is, however, a most inadequate conception of the facts that numerals can communicate. They supply no idea of the great variety of countries in which, and peoples among whom, the work is done, nor of the different degrees of development that have been reached, nor of the wide diversity in the material structures as well as in the methods and scope of the treatment applied to the inmates. The statistical sheet makes no distinction between the spacious and imposing College which numbers matriculates and graduates of the Indian universities among its students, and the primitive reed and thatch structure in the heart of Africa, where youths, buoyant with the joy of a new-found freedom from the enthralling ignorance which has oppressed their race till now, pore with

or, including branch schools, 4,560 pupils altogether—Azimgarh, Agra, Gorakhpur, Benares (established and endowed by Jay Narain, a wealthy Hindu), Basti, Jabalpur, Jaunpur, Meerut, and Lucknow. Industrial work, mainly agricultural, is carried on at the Christian villages, such as the three at Dehra Dun, Muirabad near Allahabad, and Basharatpur near Gorakhpur. There are Orphanages at Secundra (190 boys and 175 girls), Benares (103 girls), and Gorakhpur (94 boys, 147 girls).

Punjab and Sindh.—The Divinity School at Lahore was begun in 1870 by the Rev. T. Valpy French, afterwards first Bishop of Lahore. Almost all the C.M.S. Native Clergymen and Catechists of the Punjab, and also some connected with the S.P.G., have passed through this College. At Peshawar there is a College called after Sir Herbert Edwardes, who was Commissioner at Peshawar when the mission was opened. Amritsar has High Schools for boys and girls, and two Normal Schools for girls. A few miles away, at Batala, are two other High Schools; one was endowed by the Rev. F. H. Baring, and the other is linked with the memory of "A.L.O.E." There are High Schools also at Srinagar, Dera Ismail Khan, Multan, Bannu, Hyderabad, and Karachi; Orphanages for boys and girls at Clarkabad, which is a Christian agricultural settlement; Mission Hospitals at Amritsar (509 in-patients, 127,016 out-patients), Bannu (550 in-patients, 36,314 out-patients), Dera Ismail Khan (179 in-patients, 38,348 out-patients), Dera Ghazi Khan (547 in-patients, 39,566 out-patients), Kashmir (1,525 in-patients, 41,629 out-patients), Peshawar (226 in-patients, 33,076 out-patients), Quetta (411 in-patients, 17,038 out-patients), Multan (9,970 out-patients), and at Tank, an outpost among the Waziris, one of the turbulent hill tribes.

Western India.—The Robert Money School (205 pupils), in Bombay, was founded in 1836 in memory of the distinguished civilian and devoted Christian whose name it bears. Near Nasik is the Christian village of Sharanpur, founded in 1854 by the Rev. W. S. Price, where various industries are taught and carried on. The Mission has a Divinity School at Poona, and two Normal Schools, one at Nasik and the other at Aurungabad.

South India.—Madras had a Divinity School from 1837 to 1847, when it was closed. It was revived in 1884 by the Rev. H. D. Goldsmith. The Harris High School (219 students) was established by means of a legacy left by the Hon. Sibylla Harris, daughter of the hero of Seringapatam. Its aim is to educate Mohammedan youths.

In the Telugu country, Masulipatam has a College which was founded by Robert Noble in 1843 and is called after him. Robert Noble died at his post in 1865. It teaches up to the B.A. standard, and has 330 pupils in its different classes and 522 in its branch schools. There is also at Masulipatam a Preparandi Institution (152 pupils), and the Sharkey Memorial School for girls, which was commenced in 1847, and has 95 students. There are High Schools at Ellore (225 pupils) and Bezwada (442 pupils). At Dummagudem there are Boarding-schools for boys and girls.

In the Tinnevely Mission the chief Educational Institutions comprise a College (with 426 pupils) in Tinnevely Town, mainly for Hindu boys, and one for girls at Palamcotta, the latter established in 1860 in memory of Miss Sarah Tucker; High Schools at Palamcotta (233 pupils) and Mengnanapuram (162 pupils) mainly for Christian boys; and a Theological and Preparandi Institution at Palamcotta. At Mengnanapuram is the Elliott Tuxford School for girls (120 pupils).

In Travancore, the Cambridge Nicholson Institution for training Mission Agents, named after the Rev. T. Y. Nicholson, formerly C.M.S.

Secretary at Cambridge, and a College, where a high-class Christian education is given to over 300 native youths, are both at Cottayam, where there is also a printing press. At Pallam is the Buchanan Institution for educating native girls and training schoolmistresses. There are two High Schools, with 987 pupils.

Ceylon.—At Kandy is situated Trinity College (100 boarders and 300 day-scholars), opened by the Rev. J. Ireland Jones in 1857 to attract the sons of the Kandyan chiefs. At Colombo there are Boarding-schools for boys and girls, and a High School for girls. There are Boarding-schools for girls at Baddegama and at Kegalle. At Cotta there is an English School for boys (210 pupils) and a Boarding-school for girls (76 pupils). On the Jaffna Peninsula, at Chundicully there is St. John's College (288 students) and a High School for girls (92 pupils). At Copay there is a Training Institution, and at Nellore a Girls' School (77 pupils).

Mauritius.—In this small island the Society has two Orphanages, at Mount Plaisance for boys and at Rose Belle for girls, and twenty-six elementary schools with 1,434 boys and 337 girls in attendance.

South China.—On the island of Hong Kong there is a Preparandi class, an Anglo-Chinese School (150 pupils), and Girls' Boarding-school (70 pupils). At Pakhoi is a Mission Hospital (391 in-patients and 16,637 out-patients) with a Leper Asylum attached.

Fuh-Kien.—At Fuh-chow there is a Theological College (30 students) which was started in 1878 by the late Rev. R. W. Stewart; boarding-schools for both sexes; and a Women's Training School. Mission Hospitals are found at Fuh-ning (863 in-patients, 10,368 out-patients), Hing-hwa (1,354 in-patients, 7,421 out-patients), Kien-ning-fu (260 in-patients, 15,712 out-patients), and Hok-chiang. There are Leper Asylums at Lo-ngwong, Ku-cheng, and Kien-ning; and there are schools for the blind at Ku-cheng and Lieng-kong.

Mid China.—A Training College (38 students) was founded at Ningpo by the Rev. J. C. Hoare (now Bishop of Victoria) in 1877. At Shanghai is an Anglo-Chinese School (90). There are Mission Hospitals at Hang-chow (913 in-patients, 36,571 out-patients), Ningpo (414 in-patients, 7,401 out-patients), and at T'aichow. A Leper Asylum and an Opium Refuge are attached to the Hang-chow Hospital.

West China.—There is a dispensary under a qualified Medical Missionary at Miencheo.

Japan.—The educational work in Japan chiefly centres in Osaka, where in 1884 a Divinity School was opened. There are also a Boys' Boarding-school (100 pupils), the Bishop Poole Memorial Girls' School with nearly 100 pupils, and a Bible-women's Home. There are hostels at Tokyo for male and female students. At Hakodate, there are a Theological Class, a Preparandi Institution, an Ainu Training School, and a Mission Hospital (1,820 out-patients).

In **New Zealand** there are the Training College at Gisborne, and seven schools with 292 scholars in attendance.

In the **North-West Canada** Missions there are sixty-eight schools, 970 boys, 825 girls, and 115 seminarists. There is a hospital at Onion Lake under the supervision of a fully qualified medical lady, and 36 in-patients and 620 out-patients were registered.

In **British Columbia**, there is a Mission Hospital (18 in-patients and 1,432 out-patients), a Girls' Home, at Metlakatla, and twelve schools with 242 boys and 205 girls in attendance. There are Indian schools at Metlakatla and Alert Bay. Industrial work is carried on at the latter place, and at Aiyansh, where a printing press has been set up.

Brief Accounts of the Dioceses in which the Society is Working, with Lists of their Respective Bishops.

AFRICA.

Sierra Leone.—This Diocese was founded in 1852, chiefly at the instance of the C.M.S. Mainly by Mr. Venn's exertions, an endowment was raised and placed in the hands of the Colonial Bishoprics Fund. It originally included all the British Colonies on the West Coast. Bishops Ingham and Taylor Smith were, and the present bishop is, partly supported by a grant in aid from the C.M.S., and partly by a Government grant for chaplain's duties.

1852. O. E. Vidal.

1855. J. W. Weeks.

1857. J. Bowen.

1860. E. H. Beckles.

1870. H. Cheetham.

1883. E. G. Ingham.

1897. J. Taylor Smith.

1902. E. H. Elwin.

Western Equatorial Africa.—In 1864 a diocese was formed with the title of the "Niger Territories." Its boundaries were not defined, but the British Colonies on the coast were left in the diocese of Sierra Leone. In 1893, however, when Bishop Hill succeeded to the see, Lagos and the Gold Coast Colonies were transferred to his supervision, and the name of the diocese was altered by Archbishop Benson to "Western Equatorial Africa." The diocese owed its inception to the C.M.S., and the Bishop and Assistant-Bishops are supported by the Society.

Niger Territories.

1864. Samuel Crowther (Native).

Western Equatorial Africa.

1893. J. S. Hill.

1894. Herbert Tugwell.

Native Assistants.

1893. Charles Phillips.

1893. Isaac Oluwole.

1900. James Johnson.

Mombasa.—The development of the Society's Missions in East Africa led to a plan for their episcopal supervision being formed in 1880. A division of territory was arranged with the Universities' Mission, which placed within the new diocese, with the title of "Eastern Equatorial Africa," the Society's Mission Stations at the Coast, in Usagara, and in the Lake Victoria district. The scheme, however, was not matured till 1884. In 1897 it was decided to divide the diocese into two: that portion which falls within the Uganda Protectorate forming the diocese of Uganda, and the remainder becoming the diocese of Mombasa. The Rev. W. G. Peel was consecrated to the

latter on June 29, 1899. The bishopric of Eastern Equatorial Africa was, and that of Mombasa is, supported by the C.M.S.

Eastern Equatorial Africa.

1884. J. Hannington.

1886. H. P. Parker.

1890. A. R. Tucker.

Mombasa.

1899. W. G. Peel.

Uganda.—When the district of Eastern Equatorial Africa was divided in 1897, Bishop Tucker elected to retain the remoter division, the diocese of Uganda, under his own episcopal supervision. He was the first Bishop to enter Uganda in 1890, his predecessors having only succeeded in reaching its confines, where they died—Bishop Hannington by violence.

Uganda.

1897. A. R. Tucker. (See above under Mombasa.)

PALESTINE.

Jerusalem.—The Anglican bishopric in Jerusalem was originally constituted in 1841 by the English and German Governments, the latter promising a yearly grant of 600*l.*, and an endowment being raised in England to produce a like sum. The Jerusalem Bishopric Act, which legalized the appointment of a Bishop of the Church of England for territory outside the British Empire, has been since availed of for obtaining Bishops for other missionary districts. On the death of Bishop Barclay in 1881 the German subsidy was withdrawn. Another bishop was not appointed until 1887, when the bishopric was revived by Archbishop Benson on another basis, the C.M.S. and the London Jews' Society each undertaking to provide during the term of the bishop to be appointed an annual grant of 300*l.* to supplement the endowment. The Society's Palestine Mission is within the jurisdiction of the see.

1841. M. S. Alexander.

1846. S. Gobat.

1879. J. Barclay.

1881–87. (*See vacant.*)

1887. G. F. Popham Blyth.

INDIA.

Calcutta.—A leading part was taken by the Church Missionary Society in obtaining the Episcopate for India. An important public meeting on the subject was arranged by the Society in 1812, the Christian public were aroused to send petitions to Parliament, and the Rev. Claudius Buchanan, an East India chaplain, was commissioned to write pamphlets on the need. These latter were printed at the Society's expense, sent to all Members of Parliament, and circulated by thousands in the country. The S.P.C.K. used its influence to the same end. In 1813 an Act of Parliament provided for the establishment of a bishopric, and in 1814 the first bishop was consecrated to the see of Calcutta. The diocese at first comprised all India, Ceylon, and Australia. The last-named country was created a separate bishopric in 1836, and India itself was divided at the same period, and has been subdivided since. The Society's Bengal Mission, and that part of the North-West Provinces Mission which is carried on in the Central Province and Rajputana, are within the jurisdiction of the diocese.

1814. T. F. Middleton.
1823. R. Heber.
1827. J. T. James.
1829. J. M. Turner.
1832. Daniel Wilson.

1858. G. E. L. Cotton.
1867. R. Milman.
1876. E. R. Johnson.
1898. J. E. C. Weldon
1902. R. S. Copleston (see
also under Colombo).

Lucknow.—This diocese was founded in 1893, the first bishop, an old C.M.S. missionary, being consecrated that same year. Its legal boundaries are limited to the province of Oudh and the Rohilcund portion of the North-West Provinces, which were not in British territory in 1813, and therefore were not included in the diocese of Calcutta, as defined by the Act of Parliament of that year. On this account it was possible to form the new diocese without the passing of a special Act of Parliament. At the same time the Bishop of Calcutta, Bishop Johnson, arranged to commit to the new bishopric the care of the whole of the North-West Provinces on a basis of "consensual compact." The Society's work in the North-West Provinces is in the jurisdiction of the see.

1893. Alfred Clifford.

Lahore.—The endowment for this bishopric was raised as a memorial to Bishop Milman of Calcutta, the S.P.G., S.P.C.K., and Colonial Bishoprics Fund largely contributing, and the diocese was separated from those of Calcutta and Bombay in 1877. It includes the Punjab and the adjacent Native States (such as Kashmir) and the Province of Sindh (formerly attached to the diocese of Bombay), and the first bishop appointed was a former C.M.S. Missionary. The Society's Punjab and Sindh Mission is carried on in this diocese.

1877. T. V. French.
1888. H. J. Matthew.
1899. G. A. Lefroy.

Bombay.—The East India Company's Charter Act of 1833 provided for the establishment of two new bishoprics in India, viz. for Madras and Bombay, and a bishop for the latter was consecrated in 1837. This was Archdeacon Carr, who had long been the Society's correspondent there. The diocese originally comprised the whole Presidency of Bombay, but the Province of Sindh was detached in 1877 to form part of the new diocese of Lahore. Most of the Society's Western India Mission comes within its jurisdiction, the only exception being an important station and out-stations in the Nizam's territory, which is attached to the diocese of Madras.

1837. T. Carr.
1851. J. Harding.
1869. H. A. Douglas.
1876. L. G. Mylne.
1898. J. MacArthur.

Madras.—This bishopric also, as mentioned above, was sanctioned by the Charter Act of 1833, and the first bishop was consecrated in 1835. The boundaries of the diocese coincide with those of the Madras Presidency. The Society's South India Mission in and near the city of Madras, in the Nilgiris and at Ootacamund, and in the Telugu country are included in the diocese; also the part of the Western India Mission which is conducted in the Nizam's dominion. The work in Tinnevely is also within the legal jurisdiction of the Diocese, but special provision (see below—"Tinnevely and Madura") has been made for its Episcopal supervision. This indeed was done, though in a different way, so long

ago as 1877, when two assistant bishops to the Bishop of Madras were consecrated to supervise the work among the Tamil Christians in Tinnevely connected with the S.P.G. and C.M.S., each Society providing the stipend for its own missionary bishop.

1835. D. Corrie.

1837. G. T. Spencer.

1849. T. Dealtry.

1861. F. Gell.

1899. H. Whitehead.

Assistant Bishops.

1877. R. Caldwell (S.P.G., died 1891).

1877. E. Sargent (C.M.S., died 1889).

Tinnevely and Madura.—The see of Tinnevely and Madura was established on the principle of consensual jurisdiction referred to above (see Lucknow). In 1896 an endowment was founded by the Colonial Bishopricks Council, the S.P.G., and the S.P.C.K.

1896. Samuel Morley.

Travancore and Cochin.—In 1879 these two Native States, which had been episcopally visited up to that time by the Bishop of Madras, became a missionary diocese. The see owes its inception to the C.M.S., and is supported by the Society, and its first bishops were both C.M.S. missionaries prior to their consecration.

1879. J. M. Speechly.

1890. E. N. Hodges.

CEYLON.

Colombo.—Ceylon was included in the diocese of Calcutta when that see was established in 1814, and later in that of Madras. The diocese of Colombo, which is co-extensive with the island, was established in 1845, and the Society's Ceylon Mission comes within its jurisdiction.

1845. J. Chapman.

1862. P. C. Claughton.

1871. H. W. Jermyn.

1875. R. S. Copleston (see also under Calcutta).

MAURITIUS.

In 1850 Bishop Chapman of Colombo visited Mauritius, and upon his representations a bishopric was established in 1854, the Society taking an active part in its promotion. The Society's Mission in the island commenced two years after the formation of the diocese.

1854. V. W. Ryan.

1869. T. G. Hatchard.

1870. H. C. Huxtable.

1872. P. S. Royston.

1891. W. Walsh.

1898. W. R. Pym.

CHINA.

Victoria, Hong Kong.—The establishment of this colonial bishopric was pressed upon the Government by Lord Chichester and Henry Venn, an endowment was provided, and a C.M.S. missionary was consecrated the first bishop in 1849. While the legal diocese, as defined in the Bishop's Letters Patent, is confined to the Colony of Hong Kong, the Bishop exercised jurisdiction over Church of England work throughout China and in Japan until bishoprics were created which gradually reduced his charge. Now the quasi-diocese includes the whole of South China,

south of the 28th parallel of latitude. Hence the Society's work in the South China and Fuh-Kien Missions comes within its jurisdiction.

- 1849. G. Smith.
- 1867. C. R. Alford.
- 1874. J. S. Burdon.
- 1898. J. C. Hoare.

Mid China (originally North China).—In 1872 the missionary bishopric of North China was founded to superintend missionary work of the Church of England north of lat. 28°, and a C.M.S. missionary was appointed to the new see. Upon his death in 1879 the diocese was divided. "North China" became the name of the diocese comprising the six northern provinces, and to this bishopric a S.P.G. missionary was appointed, and the C.M.S. Mission in and around Peking was transferred to the S.P.G. The remainder of the former diocese became the diocese of "Mid China," for which a C.M.S. missionary was consecrated bishop.

North China.

- 1872. W. A. Russell.
- 1880. C. P. Scott.

Mid China.

- 1880. G. E. Moule.

Western China.—In 1895, the provinces of Si-Chuan and that part of Kwei-chow which is north of the 28th parallel of latitude were taken from the diocese of Mid China and formed into the diocese of Western China, and a missionary of the China Inland Mission was consecrated bishop. This appointment was made at the instance of the C.M.S., which undertook responsibility for the bishop's stipend.

- 1895. W. W. Cassels.

JAPAN.

South Tokyo (formerly Japan).—Prior to 1882, the S.P.G. and C.M.S. Missions in Japan were under the supervision of the Bishop of Victoria, Hong Kong. In that year the Archbishop of Canterbury arranged for the foundation of an English bishopric in Japan, and both Societies undertook to contribute to its maintenance. In 1883 a C.M.S. missionary in South India was appointed first bishop, but he died after a brief episcopate. He was succeeded by Bishop Edward Bickersteth, of the S.P.G. Cambridge Delhi Mission, grandson of a former C.M.S. Secretary. In 1895 Bishop Bickersteth and Bishop McKim, of the American Protestant Episcopal Church, agreed on a division of the main island into four missionary dioceses, called respectively North Tokyo, South Tokyo, Kyoto, and Osaka jurisdictions; and it was arranged that pending the appointment of Japanese bishops supported by the Native Church the first and third should be under the supervision of bishops appointed by the American Episcopal Church, and the second and fourth under bishops appointed from England. Bishop Bickersteth retained the diocese of South Tokyo. Since the death of Bishop Bickersteth, the S.P.G. has paid the whole stipend of his successor.

Japan.

- 1883. A. W. Poole.
- 1886. E. Bickersteth.

South Tokyo.

- 1896. E. Bickersteth.
- 1897. W. Awdry.

Osaka.—This diocese was one of those formed by the division of the main island into four jurisdictions (see above). The first bishop was appointed in 1896, the S.P.G. undertaking to pay his stipend. After the transfer of Bishop Awdry to South Tokyo to succeed Bishop Bickersteth, the Archbishop of Canterbury appointed to Osaka one of the senior missionaries of the S.P.G.

1896. W. Awdry

1899. H. J. Foss.

Kiu-Shiu.—During a visit to England in 1893, Bishop Edward Bickersteth made proposals to the C.M.S. for the creation of two new dioceses, one to be coterminous with the northern island of Yezo (Hokkaido), the other with the southern island of Kiu-shiu, in both which the C.M.S. is the only Church of England society engaged in missionary work. The C.M.S. undertook to be responsible for the stipends of the two bishops. The first Bishop of Kiu-shiu was a C.M.S. missionary of twenty years' experience in the Mission.

1894. Henry Evington.

Hokkaido.—This diocese is coterminous with the Northern Island of Yezo, and was established at the suggestion of Bishop Edward Bickersteth (see above, under Kiu-Shiu), the C.M.S. undertaking to pay the bishop's stipend. A C.M.S. missionary of long experience was appointed first bishop.

1896. P. K. Fyson.

NEW ZEALAND.

Auckland (originally New Zealand).—For more than twenty years after the establishment of the Mission in New Zealand there was no bishop to supervise it nearer than Calcutta. But in 1836 the bishopric of Australia (now Sydney) was founded, and the C.M.S. asked the first bishop, Dr. Broughton, to visit New Zealand. He did so at the end of 1838, and held ordinations and confirmations. He expressed an opinion that a bishopric should be established there, to which opinion the C.M.S. gave their full concurrence. But at that time New Zealand was not a British Colony, and there was no way of obtaining the consecration of a bishop for foreign countries. The proclamation of British sovereignty over the islands in 1840 obviated the difficulty; the establishment of the Colonial Bishops Fund in 1841 gave an impetus to the project; the C.M.S. undertook to contribute 600*l.* a year to the episcopal stipend; and in October 1841 George Augustus Selwyn was consecrated first Bishop of New Zealand. In 1868, Bishop Selwyn was appointed to the see of Lichfield, and he was succeeded by Dr. Cowie, with the title of Bishop of Auckland, the original diocese of New Zealand having been subdivided. In the Southern Island, the see of Christchurch was established in 1856, Nelson in 1858, and Dunedin in 1866, but the C.M.S. has no work in these three jurisdictions.

New Zealand.

1841. G. A. Selwyn.

Auckland.

1869. W. G. Cowie.

Waiaapu.—This diocese was founded in 1858, and the bishop's stipend has until recently been paid by the C.M.S. The three occupants of the see have all been missionaries of the C.M.S. The first consecration of

List of Missionaries of the Society.

I. MALE MISSIONARIES—CLERICAL AND LAY.

IN the following list are given the names of all European male missionaries under the years and in the order in which they sailed for the Mission-field. Where a name appears without "Rev." preceding the initials, the missionary was a layman. In the case of University men, their degree or degrees and the name of their University are given; and in the case of non-university men, the name of the college or institution where they received training. Several missionaries, especially during the earlier years, were privately trained by clerical friends of the Society, but only training received at recognized institutions is referred to in this list. The field or fields of labour to which each missionary was attached, and his period of service are given; where a missionary served in more than one Mission or section of a Mission, the fact is stated and his years of service in each are given. In indicating the field of service, in most cases only the "Mission" is given, but where within one "Mission" two or more divisions of the work are wide apart geographically or are strongly differentiated in other respects, the section is indicated and not the Mission, as e.g., "Kashmir," in the Punjab and Sindh Mission, and "Tinnevely" in the South India Mission. In a few cases, however, where a missionary worked in two or three of the Missions in West Africa (Sierra Leone, Yoruba, and Niger), the term "West Africa" is used, and the aggregate years of service in the three divisions are given. The year of death is given in each case in which a record of it has been found. When the year in which the missionary's period of service commenced is preceded by the word "from," it indicates that that missionary was still in active service at the end of 1900. For while the following lists stop sharp at the Centenary, April 12, 1899, supplementary lists are added, giving names down to the end of the century, December 31, 1900; and in the main lists, the information as to termination of service by death or otherwise is also brought up to the end of 1900.

For convenience of reference all the following lists adhere to the order and the numbering which is observed in a "Register of Missionaries" which has long been in print for the use of the Committee. Inaccuracies or omissions in that "Register," where they have been discovered, are corrected, but without disturbing the enumeration, e.g. No. 491 in List III., Mr. Faries, having been thought to be an Indian, he was subsequently inserted in List I. as 1335A.

Abbreviations.—The University or College of the missionary is indicated thus: Oxford, "Oxf."; Cambridge, "Camb."; Dublin, "Dub."; Durham, "Dur."; London, "Lond."; Edinburgh, "Edin."; Glasgow, "Glas."; Archbishop of Canterbury's degree, "Lamb."; Church Missionary College, Islington, "Isl."; Highbury Training College, "High-

bury Tr. Coll."; London College of Divinity, "Lond. Coll. Div."; King's College, London, "Kg.'s Coll., Lond."; Berlin Seminary, "Berlin Sem."; Basle Seminary, "Basle Sem."; Lutheran Orders, "Luth. Ords."; Died, "*d.*"

1804

1. Renner, Rev. M. Berlin Sem. Luth. Ords. Sierra Leone, 1804-21; *d.* 1821.
2. Hartwig, Rev. P. Berlin Sem. Luth. Ords. Sierra Leone, 1804-15; *d.* 1815.

1806

3. Nylander, Rev. G. R. Berlin Sem. Luth. Ords. Sierra Leone, 1806-25; *d.* 1825.
4. Butscher, Rev. L. Berlin Sem. Luth. Ords. Sierra Leone, 1806-17; *d.* 1817.
5. Prasse, Rev. J. G. Berlin Sem. Luth. Ords. Sierra Leone, 1806-9; *d.* 1809.

1809

6. Wenzel, Rev. C. F. C. Berlin Sem. Luth. Ords. Sierra Leone, 1806-18; *d.* 1818.
7. Barneth, Rev. J. C. Berlin Sem. Luth. Ords. Sierra Leone, 1809-10; *d.* 1810.
8. Hall, W. N. Zealand, 1809-27 (in Australia, *en route*, 1809-14).
9. King, J. N. Zealand, 1809-54 (in Australia, *en route*, 1809-14); *d.* 1854.

1811

10. Wilhelm, Rev. J. G. Luth. Ords. Sierra Leone, 1811-34; *d.* 1834.
11. Klein, Rev. J. S. Luth. Ords. Sierra Leone, 1811-21.

1812

12. Quast, J. Sierra Leone, 1812; *d.* 1813 before reaching Africa.
13. Meissner, C. H. Sierra Leone, 1812-14; *d.* 1814.
14. Meyer, H. Sierra Leone, 1812-13; *d.* 1813.

1813

15. Kendall, Rev. T. New Zealand, 1813-22 (in Australia *en route* 1813-14).

1814

16. Schnarre, Rev. J. C. Berlin Sem. Luth. Ords. S. India, 1814-20; *d.* 1820.
17. Rhenius, Rev. C. T. E. Berlin Sem. Luth. Ords. Tinnevely, 1814-35.

1815

18. Sperrhacken, Rev. J. C. Berlin Sem. Luth. Ords. Sierra Leone, 1815; *d.* 1815.
19. Hughes, R. Sierra Leone, 1815-18.
20. Schröter, Rev. C. G. Berlin Sem. Luth. Ords. N. India, 1815-20; *d.* 1820.
21. Greenwood, Rev. W. N.-W.P., 1815-28.
22. Norton, Rev. T. Travancore, 1815-40; *d.* 1840.
23. Schulze, Rev. J. H. Berlin Sem. Luth. Ords. Sierra Leone, 1815; *d.* 1815.
24. Jowett, Rev. W., B.D. Camb. Malta and the East, 1815-30; *d.* 1855.

1816

25. Johnson, Rev. W. A. B. Luth. Ords. Sierra Leone, 1816-23; *d.* 1823.
26. Düring, Rev. H. Luth. Ords. Sierra Leone, 1816-23; *d.* 1823.
27. Jost, C. Sierra Leone, 1816; *d.* 1816.
28. Horton, J. Sierra Leone, 1816-18.
29. Bailey, Rev. B. Travancore, 1816-50; *d.* 1871.
30. Dawson, Rev. T. Cochín, 1816-18; *d.* 1828.

1817

31. Cates, J. B. Sierra Leone, 1817-19; *d.* 1819.
32. Brennand, D. Sierra Leone, 1817; *d.* 1817.
33. Schmid, Rev. D. Jena Univ. Luth. Ords. Bengal, 1817-20; *d.* 1829.
34. Schmid, Rev. L. B. E. Jena Univ. Luth. Ords. Tinnevely, 1817-37; *d.* 1857.
35. Adlington, Rev. John. N.-W.P., 1817-28.
36. Connor, Rev. J., M.A. Oxf. Malta, 1817-18. Constantinople, 1818-21.
37. Decker, Rev. C. H. Berlin Sem. Luth. Ords. Sierra Leone, 1817-22.
38. Baker, Rev. H. Travancore, 1817-66; *d.* 1866.
39. Barenbruck, Rev. G. T. Berlin Sem. Luth. Ords. S. India, 1817-31; *d.* 1833.
40. Lambrick, Rev. S. Ceylon, 1817-35; *d.* 1854.
41. Mayor, Rev. R. Ceylon, 1817-28; *d.* 1846.
42. Ward, Rev. B. Ceylon, 1817-28; *d.* 1879.
43. Knight, Rev. J. Ceylon, 1817-40; *d.* 1840.
44. Fenn, Rev. J. Travancore, 1817-26; *d.* 1878.

1818

45. Bull, G. S. Sierra Leone, 1818-20; *d.* 1865.
46. Morgan, T. Sierra Leone, 1818-19.
47. Taylor, C. Sierra Leone, 1818-25; *d.* 1825.
48. Butler, Rev. J. N. Zealand, 1818-23.
49. Butler, S. N. Zealand, 1818-23 (in Australia, 1819-21).
50. Hall, F. N. Zealand, 1818-24.
51. Kemp, J. N. Zealand, 1818-52.

1819

52. Jesty, T. Sierra Leone, 1819-20; *d.* 1820.
53. Barrett, H. Sierra Leone; *d.* 1819.
54. Jetter, Rev. J. A. Basle Sem. Bengal, 1819-30. Smyrna, 1830-40; *d.* 1885.
55. Deerr, Rev. W. J. Basle Sem. Luth. Ords. Bengal, 1819-42; *d.* 1862.
56. Cowell, J. N. Zealand, 1819-23.

1820

57. Lisk, J. Sierra Leone, 1820-26. Australia, 1826-30.
58. Beckley, R. Sierra Leone, 1820-26.
59. Morris, Rev. T. N.-W.P., 1820-29.
60. La Roche, Rev. B. Basle, Tübingen, and Paris Univ. Luth. Ords. N.-W.P., 1820-21; *d.* 1821.
61. Perowne, Rev. J. Bengal, 1820-27; *d.* 1882.
62. Ridsdale, Rev. J. Madras, 1820-31; *d.* 1831.
63. Brown, T. N.-W.P., 1820-24; *d.* 1824.
64. Kenney, Rev. R. W. India, 1820-26.
65. Browning, Rev. T. Ceylon, 1820-38; *d.* 1838.
66. Norman, Rev. J. Sierra Leone, 1820-25; Australia, 1826.
67. Davey, Rev. T. Sierra Leone, 1820-30; *d.* 1831.
68. Bowley, Rev. W. Eurasian. N. India, 1820-43; *d.* 1843.

1821

69. Wilson, Rev. I. S. India, 1821-23; N. India, 1823-28; *d.* 1828.
70. Bailey, Rev. J. Ceylon, 1821-44; *d.* 1844.

1822

71. Sawyer, Rev. W. Madras, 1822-29; *d.* 1832.
72. Maisch, Rev. J. Basle Sem. Luth. Ords. Bengal, 1822-25; *d.* 1825.
73. Reichardt, Rev. J. T. Basle Sem. Luth. Ords. Bengal, 1822-28.
74. Clarke, G. N. Zealand, 1822-39, and 1846-50; *d.* 1875.

75. Williams, Ven. H. N. Zealand, 1823-67; Archdn. of Waimate, 1844; *d.* 1867.
 76. Deininger, Rev. T. C. Basle Sem. Luth. Ords. Malta, 1822-24; *d.* 1824.
 77. Metzger, Rev. G. W. Basle Sem. Luth. Ords. Sierra Leone, 1822-33.
 78. Vaughan P. Sierra Leone, 1822-23; *d.* 1823.
 79. Beckhauer, Rev. C. W. Basle Sem. Luth. Ords. W. Africa, 1822-23; *d.* 1823.
 80. Gerber, Rev. J. Basle Sem. Luth. Ords. Sierra Leone, 1822-32.
 81. Schemel, Rev. W. H. Basle Sem. Luth. Ords. Sierra Leone, 1822-23; *d.* 1823.
 82. Bunyer, J. Sierra Leone, 1822-23; *d.* 1823.
 83. West, Rev. J. N.-W. Canada, 1822-3.

1823

84. Wilkinson, Rev. M. N. India, 1823-42, and 1844-48; *d.* 1848.
 85. Jones, Rev. D. T. Lamp. Theo. Coll. N.-W. Canada, 1823-38; *d.* 1844.
 86. Pope, J. Sierra Leone, 1823-24; *d.* 1824.
 87. Davis, Rev. R. N. Zealand, 1823-63; *d.* 1863.
 88. Davis, C. N. Zealand, 1823-29; *d.* 1829.
 89. Andrews, H. Malta, 1823-26; *d.* 1826.
 90. Puckey, W. G. N. Zealand, 1823-78; *d.* 1878.

1824

91. Adley, Rev. W. Ceylon, 1824-46; *d.* 1887.
 92. Beddy, Rev. J. F., M.A. Dub. and Oxf. Ceylon, 1824-26.
 93. Ridsdale, Rev. S. Cochin, 1824-39; *d.* 1840.
 94. Hartley, Rev. J., M.A. Oxf. Malta, 1824-29; Corfu, 1832-33; *d.* 1843.
 95. Raban, Rev. J. Sierra Leone, 1824-36.
 96. Brooks, Rev. H. Sierra Leone, 1824-25; *d.* 1825.
 97. Knight, Rev. C. Sierra Leone, 1824-25; *d.* 1825.
 98. Coney, J. Sierra Leone, 1824-25.
 99. Pierce, J. Sierra Leone, 1824-27.
 100. Weeks, Rt. Rev. J. W. Sierra Leone, 1824-44. Bp. of Sierra Leone, 1855-57; *d.* 1857.

1825

101. Doran, Rev. J. W., B.A. Dub. Travancore, 1825-30; *d.* 1862.
 102. Cockran, Ven. W. N.-W. Canada, 1825-65. Archdn. of Assiniboine, 1853; *d.* 1865. [1859-76; *d.* 1878.
 103. Williams, Rt. Rev. W., M.A. Oxf. N. Zealand, 1825-59. Bp. of Waiapu,
 104. Hamlin, Rev. J. Isl. N. Zealand, 1825-65; *d.* 1865.
 105. Gobat, Rt. Rev. S. Basle Sem. Isl. D.D. Lamb. Abyssinia, 1825-39. Bp. in Jerusalem, 1846-79; *d.* 1879.
 106. Lieder, Rev. J. R. T. Basle Sem. Isl. Egypt, 1825-62; *d.* 1865.
 107. Müller, Rev. T. Basle Sem. Luth. Ords. Egypt, 1825-36.
 108. Taylor, H. C. Jamaica, 1825-28.
 109. Jones, T. Jamaica, 1825-27; *d.* 1827. [*d.* 1885.
 110. Kruse, Rev. W. Basle Sem. Isl. Egypt, 1825-53; Palestine, 1853-61;
 111. Kugler, Rev. C. Basle Sem. Luth. Ords. Isl. Egypt, 1825-30; *d.* 1830.

1826

112. Betts, Rev. W. K. Isl. Sierra Leone, 1826-34; Jamaica, 1834-40; *d.* 1865.
 113. Scholding, Rev. A. Isl. Sierra Leone, 1826; *d.* 1826.
 114. Selkirk, Rev. J. St. Bees. Isl. Ceylon, 1826-39.
 115. Trinnell, Rev. G. C. Isl. Ceylon, 1826-47; *d.* 1880.
 116. Kölner, A. Malta, 1826-28.
 117. Mitchell, Rev. W. Isl. W. India, 1826-34; *d.* 1870.
 118. Steward, Rev. J. Isl. W. India, 1826-27. Bengal, 1827-28.
 119. Gatesman, F. Isl. Sierra Leone, 1826; *d.* 1827.

1827

120. Hänsel, Rev. C. L. Basle Sem. Isl. Sierra Leone, 1827-34; Jamaica, 1834-37.
121. Kindlinger, Rev. J. Basle Sem. Luth. Ords. S. India, 1827-29; *d.* 1829.
122. Winckler, Rev. J. C. F. Basle Sem. Luth. Ords. Tinnevely, 1827-34.
123. Schlienz, Rev. C. F. Basle Sem. Isl. Malta, 1827-42; *d.* 1868.
124. Faught, Rev. G. S. Isl. Ceylon, 1827-36. [*d.* 1861.]
125. Schaffter, Rev. P. P. Basle Sem. Luth. Ords. Isl. S. India, 1827-61;
126. Latham, Rev. J. Isl. Bengal, 1827-30; *d.* 1879.
127. Korck, Rev. C. L., M.D. Basle Sem. Greece, 1827-31.
128. Kitto, J. Isl. Malta, 1827-29; *d.* 1854.
129. Yate, Rev. W. Isl. N. Zealand, 1827-37.
130. Baker, Rev. C. Isl. N. Zealand, 1827-75; *d.* 1875.
131. Collins, Rev. E. Isl. Jamaica, 1827-33; Sierra Leone, 1833-41; *d.* 1870.
132. Armstrong, J. Isl. British Guiana, 1827-35; Demerara, 1835-36.
133. Carter, Rev. C. Isl. Demerara, 1827-39.
134. Boston, E. Isl. Sierra Leone, 1827-30; *d.* 1830.
135. Heighway, T. Isl. Sierra Leone, 1827-28; *d.* 1828.
136. Manning, W. Isl. Jamaica, 1827-30.

1828

137. Friend, Rev. C. Isl. N.-W.P., 1828-29; *d.* 1829.
138. Eteson, Rev. R. Isl. N.-W.P., 1828-30.
139. Brenner, P. Malta, 1828-42.
140. Morewood, Rev. J. B. Isl. Nilgiris, 1828-35.
141. Wood, J. Isl. Jamaica, 1828-31.
142. Weiss, J. M. Malta, 1828-45; Tinnevely, 1845-47; *d.* 1847.

1829

143. Farrar, Rev. C. P. Isl. W. India, 1829-47; *d.* 1877.
144. Dixon, Rev. J. B. Isl. W. India, 1829-46; *d.* 1846. [*d.* 1884.]
145. Brown, Ven. A. N. Isl. N. Zealand, 1829-83. Archdn. of Tauranga, 1844;
146. Murrell, Rev. J. Isl. Sierra Leone, 1829-31.
147. Graham, H. Medical. Isl. Sierra Leone, 1829-32.
148. Warburton, Rev. J. Isl. Sierra Leone, 1829-50; *d.* 1890.
149. Stearn, W. Isl. Jamaica, 1829-36.
150. Duckham, A. B. Madras, 1829-32.
151. Smith, J. N. Zealand, 1829.
152. Hildner, Rev. F. A. Syra (Greece) 1829-1875; *d.* 1883.
153. Lima, S. Cochin, 1829-35; *d.* 1835.

1830

154. Sandys, Rev. T. Isl. Bengal, 1830-71; *d.* 1871.
155. Chapman, Rev. T. N. Zealand, 1830-76; *d.* 1876.
156. Blackman, Rev. C. Isl. S. India, 1830-42; *d.* 1868.
157. Marsh, Rev. J. Isl. Madras, 1830-31; *d.* 1831.
158. Smith, Rev. W. Isl. N.-W.P., 1830-72; *d.* 1875.
159. Ridsdale, W. Ceylon, 1830-36.
160. Preece, J. Isl. N. Zealand, 1830-57.
161. Weitbrecht, Rev. J. J. Basle Sem. Isl. Bengal, 1830-52; *d.* 1852.
162. Thompson, Rev. J. C. Isl. Bengal, 1830-42.
163. Young, Rev. W. Isl. Sierra Leone, 1830-58; *d.* 1858.
164. Lloyd, R. Isl. Sierra Leone, 1830-32.
165. Tubb, W. Isl. Sierra Leone, 1830-31; *d.* 1831.
166. Dent, Rev. E. Eurasian. Tinnevely, 1830-49.

1831

167. Handt, J. C. S. Australia, 1831-41.
 168. Matthews, Rev. J. Isl. N. Zealand, 1831-83.
 169. Fjellstedt, Rev. P. Luth. Ords. Tinnevely, 1831-35; Smyrna, 1835-40; *d.* 1881.
 170. Krückeberg, Rev. H. C. L. Basle Sem. Isl. Bengal, 1831-57; *d.* 1860.
 171. Müller, Rev. J. J. Basle Sem. Isl. S. India, 1831-35, and 1840-43; *d.* 1843.
 172. Watson, Rev. W. Isl. Australia, 1831-39.
 173. Rogers, J. Isl. Sierra Leone, 1831-32; *d.* 1832.

1832

174. Morse, Rev. W. Isl. N. India, 1832-35; Jamaica, 1835-36.
 175. Häberlin, Rev. J., Ph.D. Isl. Bengal, 1832-38; *d.* 1849.
 176. Knorpp, Rev. J. C. G. Basle Sem. Isl. N.-W.P., 1832-38; *d.* 1838.
 177. Leupolt, Rev. C. B. Basle Sem. Isl. N.-W.P., 1832-74; *d.* 1884.
 178. Lincke, Rev. J. T. Basle Sem. Isl. Bengal, 1832-68; *d.* 1868.
 179. Isenberg, Rev. C. W. Basle Sem. Isl. Egypt, 1832-42; Abyssinia, 1842-44; W. India, 1844-64; *d.* 1864.
 180. Wilson, Rev. J. A. N. Zealand, 1832-68.
 181. Schön, Rev. J. F. Basle Sem. Isl. D.D. Oxf. Sierra Leone, 1832-53; *d.* 1889.
 182. Kissling, Rev. G. A. Basle Sem. Sierra Leone, 1832-41. N. Zealand, 1841-65; *d.* 1865.
 183. Bates, T. Isl. Sierra Leone, 1832-33; *d.* 1833.
 184. Gillespie, E. Sierra Leone, 1832-34; *d.* 1834.
 185. Youd, Rev. T. Isl. British Guiana, 1832-42; *d.* 1842.
 186. Morgan, Rev. J. N. Zealand, 1832-65; *d.* 1865.

1833

187. Peet, Rev. J. Isl. Travancore, 1833-65; *d.* 1865.
 188. Batchelor, P. Madras, 1833-38.
 189. Pettitt, Rev. G. Isl. Tinnevely, 1833-50; Ceylon, 1850-55; *d.* 1873.
 190. Tucker, Rev. J., M.A. Oxf. Madras, 1833-47; *d.* 1873.
 191. Snashall, H. Madras, 1833-34.
 192. King, P. H. Isl. N. Zealand, 1833-41.
 193. Pilley, H. M. N. Zealand, 1833-38.
 194. Edmonds, J. N. Zealand, 1833-39. [*d.* 1883.
 195. Ashwell, Rev. B. Y. Isl. Sierra Leone, 1833-35; N. Zealand, 1835-83;
 196. Stack, J. N. Zealand, 1833-47; *d.* 1883.
 197. Reynolds, Rev. R. V. Bengal, 1833-36; *d.* 1882.

1834

198. Müller, Rev. J. F. Isl. Smyrna, 1834-35.
 199. Woodcock, Rev. W. J. Isl. Travancore, 1834-37; Jamaica, 1837-40.
 200. Lechler, Rev. J. M. Basle Sem. Isl. Tinnevely, 1834-35.
 201. Flatt, J. N. Zealand, 1834-37.
 202. Wade, W. R. N. Zealand, 1834-40.

1835

203. Oakley, Rev. W. Isl. Ceylon, 1835-86; *d.* 1886.
 204. May, Rev. C. T. Isl. Jamaica, 1835-36; *d.* 1866.
 205. Seddon, Rev. D. Isl. Jamaica, 1835-39.
 206. Maunsell, Ven. R. LL.D. Dub. Isl. N. Zealand, 1835-65. Archdn. of Waikato, 1859; of Auckland, 1869; *d.* 1894.
 207. Bernau, Rev. J. H. Basle Sem. Isl. British Guiana, 1835-53; *d.* 1890.
 208. Bobart, Rev. H. H., M.A. Oxf. N. Zealand, 1835-36.
 209. Applegate, Rev. T. H. Isl. S. India, 1835-37; *d.* 1837.

210. Dixon, Rev. H. L. Isl. Jamaica, 1835-42.
211. Schlenker, Rev. C. F. Basle Sem. Isl. Sierra Leone, 1835-51, and 1854-5; *d.* 1880.
212. Croley, W. Isl. Sierra Leone, 1835-39.
213. Holt, S. Isl. Jamaica, 1835-40.
214. Newman, Rev. E. Isl. Jamaica, 1835-45; Tinnevely, 1845-50; *d.* 1880.
215. Paul, J. Isl. Jamaica, 1835-40.
216. Pollit, Rev. J. Isl. Jamaica, 1835-42; British Guiana, 1842-43.
217. Eckel, Rev. J. A. Basle Sem. Isl. Trinidad, 1835-44.
218. Mühlhäuser, Rev. J. G. Basle Sem. Isl. Trinidad, 1835-44; *d.* 1844.
219. Moore, Rev. J. J. N.-W.P., 1835-41.

1836

220. Knoth, Rev. J. H. Basle Sem. Isl. Abyssinia, 1836; *d.* 1836.
221. Blumhardt, Rev. C. H. Basle Sem. Isl. Abyssinia, 1836-39; Bengal, 1839-77; *d.* 1883.
222. Harley, Rev. H. Isl. Cochin, 1836-61; *d.* 1882.
223. Menge, Rev. C. C. Basle Sem. Isl. W. India, 1836-74; *d.* 1885.
224. Sessing, Rev. J. F. Basle Sem. Jamaica, 1836-42; *d.* 1856.
225. Taylor, Rev. R., M.A. Camb. Australia, 1836-39; N. Zealand, 1839-73 *d.* 1873.
226. Bedggood, J. N. Zealand, 1836-40.
227. Warth, Rev. C. F. Basle Sem. Isl. West India, 1836-42; *d.* 1842.
228. Squire, E. B. China, 1836-40; *d.* 1876.
229. Thomas, Rev. J. Isl. Tinnevely, 1836-70; *d.* 1870.
230. Graf, Ven. J. U. Basle Sem. Isl. Sierra Leone, 1836-55. Archdn. of Sierra Leone, 1854; *d.* 1889.
231. Townsend, Rev. H. Isl. Sierra Leone, 1836-43; Yoruba, 1844-76; *d.* 1886.
232. Günther, Rev. J. Basle Sem. Isl. Australia, 1836-42.
233. Ford, S. H. Surgeon. N. Zealand, 1836-40.
234. M'Arthur, T. S. Isl. Trinidad, 1836-37; *d.* 1837.
235. Williams, J. N. Isl. Trinidad, 1836-38; *d.* 1838.
236. Owen, Rev. F., M.A. Camb. Zululand, 1836-40.

1837

237. Winckler, Rev. C. W. Basle Sem. Isl. Jamaica, 1837-46.
238. Corner, Rev. E. Jamaica, 1837-39; *d.* 1839.
239. Gillies, J. Isl. Jamaica, 1837-40. [E. Africa, 1844-56; *d.* 1881]
240. Krapf, Rev. J. L., Ph.D. Basle Sem. Luth Ords. Abyssinia, 1837-44;
241. Wybrow, Rev. F., B.A. Camb. N. India, 1837-40; *d.* 1840.
242. Gray, Rev. J. H., M.A. Dub. Madras, 1837-47; *d.* 1893.
243. Johnson, Rev. J. Isl. Travancore, 1837-1846; *d.* 1846.
244. Norton, T., junr. Isl. Travancore, 1837-40.
245. Hewetson, W. Zululand, 1837-40.
246. Norgate, Rev. J. N. Isl. Bengal, 1837-42.
247. Bültmann, Rev. F. Basle Sem. Isl. Sierra Leone, 1837-60; *d.* 1887
248. Beale, Rev. J. Isl. Sierra Leone, 1837-56; *d.* 1856.
249. Peyton, Rev. T. Isl. Sierra Leone, 1837-53; *d.* 1853.
250. Smith, Rev. I. Isl. W. Africa, 1837-55; *d.* 1894.
251. Stedman, H. P. Isl. Sierra Leone, 1837-40.
252. Hawkins, W. Jamaica, 1837-38.
253. Cork, Rev. J. Isl. Jamaica, 1837-42.
254. Withy, H. R. Isl. Jamaica, 1837-38; *d.* 1838.
255. King, S. Isl. Trinidad, 1837-38; *d.* 1838.
256. Redford, Rev. F. Isl. Jamaica, 1837-46.
257. Badger, G. P. Isl. Malta, 1837-41; *d.* 1888.
258. Taylor, H. Jamaica, 1837-47.

259. Wolters, Rev. J. T. Syria, 1837-77; *d.* 1882.
 260. Richards, Rev. R. A. Eurasian. India, 1837-47.
 261. Yates, Rev. H. S. Jamaica, 1837-39.

1838

262. Elouis, Rev. J. J. H. Madras, 1838-49.
 263. Schneider, Rev. F. E. N.-W.P., 1838-75; *d.* 1879.
 264. Hadfield, Rt. Rev. O. Oxf. N. Zealand, 1838-70. Archdn. of Kapiti, 1848-70; Bp. Wellington, 1870-93.
 265. Porter, W. Australia, 1838-41.
 266. Valentine, Rev. G. M., M.A. Camb. W. India, 1838-44; *d.* 1844.
 267. Humphrey, Rev. W. T. Isl. Travancore, 1838-41.
 268. Hørnle, Rev. C. T. N.-W.P., 1838-80; *d.* 1882.
 269. Philip, R. Surgeon. S. Africa, 1838-40.
 270. Robertson, Rev. J. S. S. W. India, 1838-77; *d.* 1887.
 271. Barclay, Rev. J. C. Isl. Madras, 1838-40.
 272. Haslam, Rev. J. F., B.A. Camb. Ceylon, 1838-50; *d.* 1850.
 273. Powell, Rev. H. Isl. Ceylon, 1838-45.
 274. Gilbert, T. Isl. Trinidad, 1838-41.
 275. Hawkins, E. J. E. Trinidad, 1838-43.
 276. Panton, Rev. R. Jamaica, 1838-43; *d.* 1860.

1839

277. Bulmer, J. A. Ceylon, 1839-46; *d.* 1854.
 278. Taylor, Rev. F. W. Isl. Ceylon, 1839-49.
 279. Mason, Rev. J. Isl. N. Zealand, 1839-43; *d.* 1843.
 280. Stone, Rev. C. W. India, 1839-40.
 281. Smithurst, Rev. J. Isl. N.-W. Canada, 1839-51.
 282. Innes, Rev. J. Isl. Bengal, 1839-51.
 283. Krauss, Rev. C. T. Basle Sem. Isl. Bengal, 1839-49; *d.* 1849.
 284. Lipp, Rev. C. W. Basle Sem. Isl. Bengal, 1839-56.
 285. Rogers, Rev. F. Dub. Isl. S. India, 1839-41.
 286. Hobbs, Ven. S. Isl. Tinnevely, 1839-56; Mauritius, 1856-77. Archdn. of Seychelles, 1871; of Mauritius, 1873; *d.* 1893.
 287. Burrows, Rev. R. Isl. N. Zealand, 1839-97; *d.* 1897.
 288. White, J. R. Isl. Sierra Leone, 1839-40; *d.* 1840.
 289. Alexander, Rev. A. H. Bengal, 1839-45; *d.* 1845.
 290. Denton, Rev. N. Isl. Sierra Leone, 1839-55; *d.* 1871.
 291. Murphy, W. I. Isl. Sierra Leone, 1839-40; *d.* 1840.
 292. Christian, E. Isl. Demerara, 1839-45.
 293. Ashby, Rev. W. N. Jamaica, 1839-42.
 294. Forbes, Rev. W. Jamaica, 1839-42.

1840

295. Pfander, Rev. C. G., D.D. Lamb. N. India, 1840-58; Constantinople, 1858-65; *d.* 1865.
 296. Kreiss, Rev. F. A. Luth. Ords. N.-W.P., 1840-56; *d.* 1856.
 297. Mengé, Rev. J. P. H. Basle Sem. Isl. N. India, 1840-70; *d.* 1878.
 298. Chapman, Rev. J., B.D. Camb. S. India, 1840-53; *d.* 1862.
 299. Hawksworth, Rev. J. Isl. Travancore, 1840-63; *d.* 1863.
 300. Osborne, Rev. J. F. Isl. Bengal, 1840-48.
 301. Long, Rev. J. Isl. Bengal, 1840-72; *d.* 1887.
 302. Baumann, Rev. J. Basle Sem. Isl. N.-W.P., 1840-43; *d.* 1843.
 303. Wendnagel, Rev. J. C. Basle Sem. Isl. N.-W.P., 1840-46; *d.* 1846.
 304. Johnston, Rev. J. T. Isl. Ceylon, 1840-49; *d.* 1871.
 305. Sandreczki, C., Ph.D. Syra, 1840-47; Smyrna, 1847-51; Palestine, 1851-72; *d.* 1892.
 306. Hott, J. Surgeon. Isl. Sierra Leone, 1840-42.
 307. Haaststrup Rev. N. C. Basle Sem. Isl. Sierra Leone, 1840-49; *d.* 1849.
 308. Schmidt, Rev. D. H. Basle Sem. Isl. Sierra Leone, 1840-53.

1841

309. Cowley, Ven. A. Isl. N.-W. Canada, 1841-87. Archdn. of Cumberland, 1867; *d.* 1887. [1844-48; *d.* 1882.]
310. Mühleisen, Rev. J. J. Basle Sem. Isl. Abyssinia, 1841-44; W. India, 1841-50; *d.* 1850.
311. Müller, Rev. J. C. Basle Sem. Isl. W. Africa, 1841-50; *d.* 1850.
312. Noble, Rev. R. T., B.A. Camb. Telugu Mn., 1841-65; *d.* 1865.
313. Fox, Rev. H. W., B.A. Oxf. Telugu Mn., 1841-48; *d.* 1848.
314. Greenwood, Rev. C. Isl. Ceylon, 1841-50; *d.* 1850.
315. Roberts, J. Isl. N.-W. Canada, 1841-43.
316. Hawes, Rev. R. Isl. N. India, 1841-49; *d.* 1880.
317. Seymer, J. G., M.A. Oxf. S. India, 1841-42 and 1852-59.
318. Rhodes, Rev. H. Isl. Sierra Leone, 1841-60; *d.* 1860.
319. Frey, Rev. C. T. Basle Sem. Isl. Sierra Leone, 1841-57; *d.* 1857.
320. Gollmer, Rev. C. A. Basle Sem. Isl. W. Africa, 1841-62; *d.* 1887.
321. Reynolds, J. Isl. Sierra Leone, 1841; *d.* 1841.
322. Dudley, Rev. W. C., M.A. Camb. and Oxf. N. Zealand, 1841-54.
323. Reay, Rev. C. L., B.A. Oxf. N. Zealand, 1841-48; *d.* 1848.
324. Ashby, Rev. N. Jamaica, 1841-42.

1842

325. Spencer, Rev. S. M. Isl. N. Zealand, 1842-83.
326. Davies, Rev. C. P. Medical. N. Zealand, 1842-59; *d.* 1861.
327. Telford, J. N. Zealand, 1842-53.
328. Tucker, Rev. J. T. Isl. Medical. Tinnevely, 1842-66; *d.* 1866.
329. Hobbs, Rev. S. Isl. Tinnevely, 1842-55; Ceylon, 1855-62.
330. Sargent, Rt. Rev. E. Isl. D.D. Lamb. Tinnevely, 1842-89. Assist. Bp. to Bp. of Madras, 1877-89; *d.* 1889.
331. Stolzenberg, Rev. G. Berlin Univ. N.-W.P., 1842-45; *d.* 1845.
332. Gibson, Rev. T. Jamaica, 1842-44; *d.* 1844.

1843

333. Prochnow, Rev. J. D. Punjab, 1843-58; *d.* 1888. [58; *d.* 1889.]
334. Johnson, Rev. E., M.A. Dub. Isl. N.-W.P., 1843-47; Travancore, 1847-58; *d.* 1889.
335. Baker, Rev. H. Isl. Travancore, 1843-78; *d.* 1878.
336. Mellon, Rev. H. Isl. W. India, 1843-44.
337. Ehemann, Rev. C. F. Basle Sem. Isl. Sierra Leone, 1843-60; *d.* 1860.
338. Bilderbeck, Rev. J. Eurasian. Madras, 1843-80; *d.* 1880.
339. Sharkey, Rev. J. E. Eurasian. Telugu Mn., 1843-67; *d.* 1867.

1844

340. Sandberg, Rev. P. L. Isl. N.-W.P., 1844-49; *d.* 1878.
341. Hunter, Ven. J. Isl. D.D. Lamb. N.-W. Canada, 1844-65. Archdn. of Cumberland, 1853; *d.* 1882. [Kong, 1849-64; *d.* 1871.]
342. Smith, Rt. Rev. G., D.D. Oxf. China, 1844-46; Bp. of Victoria, Hong Kong, 1846-53; *d.* 1885.
343. McClatchie, Rev. T., M.A. Dub. China, 1844-53, 1863-5, and 1870-82; *d.* 1885.
344. Reynolds, Rev. E. Isl. Bengal, 1844-46; *d.* 1861.
345. Hechler, Rev. D. Basle Sem. Isl. N. India, 1844-51; *d.* 1878.
346. Bärenbrück, Rev. J. T. G. Isl. Tinnevely, 1844-59; *d.* 1859.
347. Colenso, Rev. W. N. Zealand, 1844-52.
348. Geidt, Rev. B. Basle Sem. Isl. Bengal, 1844-62; *d.* 1881.
349. Taylor, Rev. C. J. Tinnevely, 1844-51; *d.* 1851.
350. Cruickshanks, W. Eurasian. Tinnevely, 1844-76.

1845

351. Dredge, Rev. A. Isl. W. India, 1845-46; *d.* 1846.
352. Rhenius, Rev. C. J. Isl. Tinnevely, 1845-51.
353. Parkin, W. Isl. Sierra Leone, 1845-47.

354. Cuthbert, Rev. G. G., M.A. Dub. Bengal, 1845-61; *d.* 1861.
 355. Ragland, Rev. T. G., B.D. Camb. S. India, 1845-58; *d.* 1858.
 356. Schurr, Rev. F. Isl. Bengal, 1845-74; Mauritius, 1874-82.
 357. Bomwetsch, Rev. C. Basle Sem. Isl. N. India, 1845-77.
 358. Spratt, Rev. J. Tinnevely, 1845-54; *d.* 1854.

1846

359. Rebmann, Rev. J. Basle Sem. Isl. E. Africa, 1846-75; *d.* 1876.
 360. Gordon, Rev. A. D. Isl. Ceylon, 1846-54.
 361. Davies, F. W. H. Isl. Sierra Leone, 1846-50.
 362. Butler, D. Isl. British Guiana, 1846-47; *d.* 1847.
 363. O'Neill, Rev. J. Isl. Ceylon, 1846-54.
 364. James, Rev. R. Isl. N.-W. Canada, 1846-51.
 365. Allnutt, Rev. R. L., M.A. Camb. Tinnevely, 1846-47.
 366. Collins, Rev. H. Isl. Ceylon, 1846-49; *d.* 1860.
 367. Lamb, Rev. R. M., M.A. Camb. N.-W.P., 1846-57; *d.* 1857.
 368. Rogers, Rev. E. Isl. W. India, 1846-65; *d.* 1865.
 369. Acheson, A. Isl. N.-W.P., 1846-53.
 370. Pargiter, Rev. R. Ceylon, 1846-64.

1847

371. Sheldon, J. Isl. British Guiana, 1847-48.
 372. Wood, Rev. I. Isl. Ceylon, 1847-61; *d.* 1889.
 373. Hasell, Rev. S. Isl. Bengal, 1847-65; *d.* 1879.
 374. Fuchs, Rev. J. Basle Sem. Isl. N.-W.P., 1847-78; *d.* 1878.
 375. Wilkinson, Rev. M. J., M.A. Camb. Isl. N.-W.P., 1847-54; *d.* 1873.
 376. Jerrom, Rev. T. Isl. W. India, 1847-51; *d.* 1851.
 377. Ashwood, J. N. Medical. Sierra Leone, 1847-50; *d.* 1850.
 378. Bensley, J. Tinnevely, 1847-61.
 379. Koelle, Rev. S. W., Ph.D. Basle Sem. Isl. Sierra Leone, 1847-55; Egypt, 1855; Palestine, 1856-59; Turkey, 1862-77.
 380. Cobbold, Ven. R. H., M.A. Camb. Mid China, 1847-57. Archdn. of Ningpo, 1856; *d.* 1893.
 381. Farmer, Rev. W., B.A. Dub. Isl. Mid China, 1847-49; *d.* 1849.
 382. Russell, Rt. Rev. W. A., D.D. Dub. Mid China, 1847-72; First Bp. of N. China, 1872-79; *d.* 1879.
 383. Ansorgé, G. F. H. Bengal, 1847-1855. [1888.
 384. Williams, Ven. S. N. Zealand, from 1847; Archdn. of Hawke's Bay, from
 385. Rodgers, Rev. J. B. S. India, 1847-58.

1848

386. Harding, Rev. J. Isl. Travancore, 1848-54; *d.* 1883. [core, 1880-84.
 387. Clark, Rev. W. Isl. Tinnevely, 1848-68; Ceylon, 1868-79; Travancore,
 388. Lohrer, Rev. J. Basle Sem. Isl. B. Guiana, 1848-53; *d.* 1853.
 389. Clemens, Rev. J. C. Basle Sem. Isl. Sierra Leone, 1848-50; *d.* 1850.
 390. Erhardt, Rev. J. J. Basle Sem. Isl. E. Africa, 1848-56; N. India, 1856-91.

1849

391. Hinderer, Rev. D. Basle Sem. Isl. Yoruba, 1849-77; *d.* 1890.
 392. Hobson, Rev. J. St. Bees. Isl. Mid China, 1849-52; *d.* 1862.
 393. Bowen, Rt. Rev. J., LL.D. Dub. Mediterranean, 1849-51; Palestine, Egypt, and Syria, 1854-56; Bp. of Sierra Leone, 1857-59; *d.* 1859.
 394. Hunt, Rev. R. Isl. N.-W. Canada, 1849-62; *d.* 1886.
 395. Bren, Rev. R. Isl. Ceylon, 1849-58; *d.* 1885.
 396. Parsons, Rev. G. Isl. Ceylon, 1849-66; *d.* 1866.
 397. English, Rev. G. Isl. Telugu Mn., 1849-58. [1859-60.
 398. Foulkes, Rev. T. Isl. Tinnevely, 1849-58; Ceylon, 1858-59; Madras,
 399. Barker, Rev. R. Isl. N. Zealand, 1849-54.

400. Lanfear, Rev. T. Camb. St. Bees. Isl. N. Zealand, 1849-65.
401. Price, Rev. W. S. Isl. W. India, 1849-73; E. Africa, 1874-77, 1881-82, and 1888-89.
402. Gough, Rev. F. F., M.A. Camb. Mid China, 1849-81; *d.* 1889.
403. Moncrieff, Rev. E. T. R., M.A. Dub. S. China, 1849-56; massacred in Indian Mutiny, 1857.
404. Welton, W., B.A. Camb. Medical. Fuh-Kien, 1849-58; *d.* 1858.
405. Jackson, Rev. R. D. Isl. Fuh-Kien, 1849-53. [*d.* 1891.]
406. Droese, Rev. E. Berlin Sem. Bengal, 1849-85; N.-W.P., 1885-88;
407. Reuther, Rev. C. F. Berlin Sem. N. India, 1849-79; *d.* 1879.

1850

408. Van Cooten, E. C. Isl. Medical. Yoruba, 1850-51; *d.* 1851.
409. Nicholson, Rev. T. K. Isl. Telugu Mn., 1850-54; *d.* 1859.
410. Grace, Rev. T. S. St. Bees. N. Zealand, 1850-79; *d.* 1879.
411. Candy, Rev. G. W. India, 1850-57; *d.* 1869.
412. Vidal, R. N. Zealand, 1850-56.
413. Schrieber, C. C. T. Basle Sem. Isl. W. India, 1850-52; *d.* 1854.
414. Beüttler, Rev. J. G. Basle Sem. Isl. Travancore, 1850-67; *d.* 1877.
415. Whitchurch, Rev. J. Isl. Tinnevely, 1850-69; *d.* 1871.
416. French, Rt. Rev. T. V., D.D. Oxf. N.-W.P., 1850-63; Punjab, 1869-74; Bp. of Lahore, 1877-87; *d.* 1891.
417. Stuart, Rt. Rev. E. C., D.D. Dub. N.-W.P., 1850-60; Bengal, 1860-76; Bp. of Waiapu, N.Z., 1877-94; Persia, from 1894.
418. Merk, Rev. J. N. Basle Sem. Punjab, 1850-74; *d.* 1874.
419. Bost, Rev. S. Bengal, 1850-53.
420. Meyer, Rev. J. J. Bengal, 1850-53.
421. Huber, Rev. J. J. Basle Sem. Yoruba, 1850-53; Palestine, 1853-93; *d.* 1893.

1851

422. Diehlmann, Rev. C. Basle Sem. Isl. E. Africa, 1851.
423. Pfefferle, Rev. C. Basle Sem. Isl. E. Africa, 1851; *d.* 1851.
424. Hillyer, Rev. C. Isl. N.-W. Canada, 1851-56.
425. Horden, Rt. Rev. J., D.D. Lamb. N.-W. Canada, 1851-93; Bp. of Moosonee, 1872-93; *d.* 1893.
426. Klein, Rev. F. A. Basle Sem. Isl. Palestine, 1851-77; Egypt, 1882-93.
427. Fitzpatrick, Rev. T. H., M.A. Dub. Punjab, 1851-64; *d.* 1866.
428. Stern, Rev. H. Basle Sem. Isl. N.-W.P., 1851-96.
429. Darling, Rev. T. Y. Telugu Mn., 1851-75.
430. Fenn, Rev. C. C., M.A. Camb. Ceylon, 1851-63.
431. Higgins, Rev. E. T. Isl. Ceylon, 1851-90.
432. Clark, Rev. R., M.A. Camb. Punjab, 1851-1900; *d.* 1900.
433. Hensman, W. C. Medical. Yoruba, 1851-53; *d.* 1853.
434. Dicker, Rev. E. Isl. Sierra Leone, 1851-55; *d.* 1855.
435. Wilkinson, W. N.-W.P., 1851-56.

1852

436. Matchett, Rev. A. Isl. W. India, 1852-63; *d.* 1883.
437. Kirkby, Ven. W. W., Lichfield Diocesan Coll. and Highbury Tr. Coll. N.-W. Canada, 1852-80. Archdn. of York, Moosonee, 1876.
438. Watkins, Rev. E. A. Isl. N.-W. Canada, 1852-63.
439. Fenn, Rev. D., M.A. Camb. S. India, 1852-78; *d.* 1878.
440. Meadows, Rev. R. R., B.A. Camb. Tinnevely, 1852-78.
441. Mann, Rev. A. Basle Sem. Isl. Yoruba, 1852-84.
442. Booth, J. Highbury Tr. Coll. N. Zealand, 1852-66.
443. Stack, J. W. Highbury Tr. Coll. N. Zealand, 1852-60.
444. Cobb, Rev. C. F., M.A. Camb. N.-W.P., 1852-59.
445. Neele, Rev. A. P. Isl. Bengal, 1852-76.

446. Pickford, Rev. J. St. Bees. Ceylon, 1852-70. [83; *d.* 1883.
 447. Reichardt, Rev. C. A. Basle Sem. Isl. M.A. Dur. Sierra Leone, 1852-
 448. Moody, Rev. N. J., B.A. Oxf. Madras, 1852-54; *d.* 1858.
 449. Paley, Rev. R. C., B.A. Camb. Yoruba, 1852-53; *d.* 1853.
 450. Gerst, Rev. G. F. Basle Sem. Isl. Yoruba, 1852-54; *d.* 1854.
 451. Kefer, Rev. T. Basle Sem. Isl. Yoruba, 1852-55; *d.* 1855.
 452. Maser, Rev. J. A. Basle Sem. Surgeon. Isl. Yoruba, 1852-84; *d.* 1890.
 453. Allan, G. A. Sierra Leone, 1852-53.
 454. McDonald, Ven. R., D.D. Manitoba. N.-W. Canada, from 1852. Archdn.
 of Mackenzie River, 1875.

1853

455. Stagg, Rev. S. W. Isl. N.-W. Canada, 1853-71.
 456. Reeve, Rev. H. Isl. Mid China, 1853-57. [Victoria, 1874-96.
 457. Burdon, Rt. Rev. J. S. Isl. D.D. Lamb. China, 1853-1874; Bp. of
 458. Barton, Rev. H. J. St. Aidan's. Ceylon, 1853-62. [1855-56.
 459. Sorrell, J. Highbury. Ceylon, 1853-55, and 1856-60; Telugu Mn.
 460. Stock, Rev. A., B.A. Camb. N. Zealand, 1853-55.
 461. Williams, Rt. Rev. W. L., B.A. Oxf. Isl. N. Zealand, 1853-94. Bp.
 of Waiapu from 1895.
 462. Rebsch, Rev. J. W. N. India, 1853-81; *d.* 1895.
 463. Hubbard, Rev. H. D., M.A. Camb. N.-W.P., 1853-76.
 464. Keene, Rev. W., M.A. Oxf. Punjab, 1853-82; *d.* 1895.
 465. Frost, Rev. A. H., M.A. Camb. W. India, 1853-69.
 466. Hammond, C. N. Highbury Tr. Coll. Sierra Leone, 1853-55.
 467. Davidson, Rev. A. Isl. W. India, 1853-66.
 468. Irving, E. G., M.D. Yoruba, 1853-55; *d.* 1855.

1854

469. Sheldon, Rev. J. Isl. Sindh, 1854-81.
 470. Trumpp, Rev. E., Ph.D. Tübingen. W. India, 1854-59; *d.* 1885.
 471. George, Rev. H. Isl. N.-W. Canada, 1854-81; *d.* 1881.
 472. Ireland, H. Highbury Tr. Coll. N. Zealand, 1854-62.
 473. Mason, Rev. W., D.D. Lamb. N.-W. Canada, 1854-70; *d.* 1893.
 474. Goodall, P. Highbury Tr. Coll. W. India, 1854-61; *d.* 1861.
 475. Batstone, C. J. Highbury Tr. Coll. Bengal, 1854-57. [1867-68.
 476. Wright, Rev. W. Highbury Tr. Coll. N.-W.P., 1854-64; Mauritius,
 477. Strawbridge, Rev. A. Isl. Punjab, 1854-65; *d.* 1884.
 478. Leighton, Rev. J. Isl. N. India, 1854-60.
 479. Medland, Rev. A. Isl. N.-W.P., 1854-61.
 480. Every, Rev. C. Isl. Tinnevely, 1854-57; *d.* 1857.
 481. Scamell, F. Highbury Tr. Coll. Tinnevely, 1854-61.
 482. Schwarz, Rev. C. F. Basle Sem. Isl. W. India, 1854-78; *d.* 1878.
 483. Collins, Rev. R., M.A. Camb. Ceylon, 1854-80.
 484. Cradock, Rev. L. Madras, 1854-59.
 485. Stern, Rev. J. A. L. A. Basle Sem. Isl. Bengal, 1854-77.
 486. Deimler, Rev. J. G. Basle Sem. Isl. W. India, 1854-96; *d.* 1899.

1855

487. Whitley, Rev. H., B.A. Camb. Ceylon, 1855-1860; *d.* 1860.
 488. Fearnley, Rev. M., M.A. Camb. Fuh-Kien, 1855-60.
 489. M'Caw, Rev. F., B.A. Dub. Fuh-Kien, 1855-57; *d.* 1857.
 490. Dibb, Rev. A. Isl. Tinnevely, 1855-76; *d.* 1876.
 491. Dixon, Rev. H. Isl. Tinnevely, 1855-71.
 492. Dyson, Rev. S. Isl. D.D. Lamb. Bengal, 1855-78.
 493. Andrews, Rev. H. Isl. Travancore, 1855-66; *d.* 1866.
 494. Vaughan, Rev. J. Isl. Bengal, 1855-82; *d.* 1882.
 495. Ball, Rev. W. J., B.A. Dub. Isl. N. India, 1855-66; *d.* 1893.
 496. Ronaldson, Rev. W. Isl. N. Zealand, 1845-49, and 1855-68.

497. Zeller, Rev. J. Basle Sem. Isl. Palestine, from 1855.
498. Vickers, Rev. R. H., B.A. Dub. Isl. Travancore, 1855-60.
499. Valpy, Rev. A. B. Isl. Tinnevely, 1855-61.
500. Walker, G. Madras, 1855-66.
501. Royston, Rt. Rev. P. S., D.D. Camb. Madras, 1855-64, and 1866-71 ; Mauritius, 1864-66 ; Bp. of Mauritius, 1872-90.
502. Bühler, Rev. G. F. Isl. Yoruba, 1855-65 ; *d.* 1865.
503. Charpentier, W. H. Isl. Sierra Leone, 1855-56.
504. Hoch, Rev. J. J. Isl. Yoruba, 1855-57.
505. Milward, Rev. J. Isl. Sierra Leone, 1855-59 ; *d.* 1859.
506. Martin, Col. W. Punjab, 1855-60 ; *d.* 1886.

1856

507. Kirkham, W. Highbury Tr. Coll. Yoruba, 1856-57.
508. Burn, Rev. A., B.A. Camb. W. India, 1856-70.
509. Hillis, Rev. T. B. Guiana, 1856-58.
510. Goodall, F. Telugu Mn., 1856-68. [and 1877-79.
511. Storrs, Rev. W. T., M.R.C.S. Isl. N.-W.P., 1856-63 ; Bengal, 1863-71,
512. Gritton, Rev. J. Isl. S. India, 1856-66.
513. Mayhew, C. B. Isl. N.-W. Canada, 1856-59.
514. Hollinghead, Rev. J. Yoruba, 1856-59.
515. Carter, J. Yoruba, 1856-58 ; *d.* 1858.
516. Meakin, G. Isl. Yoruba, 1856-60 ; *d.* 1863.
517. Greaves, Rev. R. P., M.A. Camb. Bengal, 1856-70 ; *d.* 1870.
518. M'Carthy, Rev. J. A. Isl. Punjab, 1856-63 ; *d.* 1890.
519. Duncan, W. Highbury Tr. Coll. B. Columbia, 1856-81.

1857

520. Smith, Rev. J. Isl. Yoruba, 1857-67.
521. Wood, Rev. J. L. B. Isl. Yoruba, 1857-97 ; *d.* 1897.
522. Tanner, Rev. C. Isl. Telugu Mn., 1857-77.
523. Milward, Rev. H. C., M.A. Camb. Calcutta, 1857-60.
524. Jones, Rev. J. Ireland, M.A. Dub. Isl. Ceylon, 1857-91, and from 1900.
525. Alexander, Rev. F. W. N., M.A. Dub. Telugu Mn., from 1857.
526. Fleming, Rev. T. H. Isl. N.-W. Canada, 1857-62 ; *d.* 1862.
527. Gardiner, Rev. J. P. N.-W. Canada, 1857-73.
528. Tuting, Rev. T., B.A. Oxf. Punjab, 1857-62 ; *d.* 1862.
529. Gaster, Rev. T. J. Isl. N.-W.P., 1857-63.
530. Däuble, Rev. C. G. Basle Sem. Isl. N. India, 1857-93 ; *d.* 1893.
531. Caiger, Rev. G. R. Isl. Sierra Leone, 1857-70 ; *d.* 1870.
532. Hamilton, Ven. J. Isl. W. Africa, 1857-72, 1883-87, and 1891-93. Archdn. of Lagos, 1885-87.
533. Collins, Rev. W. H., K.C.L., M.R.C.S. China, 1857-80.
534. Black, Rev. S., B.A. Dub. Sierra Leone, 1857-59.
535. Knödler, Rev. C. Sierra Leone, 1857-74 ; *d.* 1874.
536. Bockstatt, H. C. Sierra Leone, 1857-72 ; Palestine, 1872-73 ; *d.* 1873.
537. Green, W. Yoruba, 1857-58 ; *d.* 1858.
538. Shackell, Rev. H. W., M.A. Camb. N.-W.P., 1857-73 ; *d.* 1882.
539. Moule, Rt. Rev. G. E., D.D. Camb. Mid China, 1857-76 ; Bp. in Mid China, from 1876.
540. Nicholson, Rev. L. Isl. W. Africa, 1857-79.
541. Ansorgé, Rev. P. G. Bengal, 1847-57 ; Mauritius, 1857-80 ; *d.* 1891.

1858

542. Fynes-Clinton, Rev. D., M.A. Oxf. N.-W.P., 1858-60.
543. Champion, Rev. E. Isl. N.-W.P., 1858-81.
544. Wilkinson, Rev. J. H. Isl. Travancore, 1858-66.
545. McArthur, Rev. C. C. Isl. Ceylon, 1858-67 ; *d.* 1892.
546. Spratt, Rev. T. Tinnevely, 1858-73 ; *d.* 1890.

547. Ford, T. T. Madras, 1858-62.
 548. Galbraith, Rev. R., M.A. Dub. W. India, 1858-65.
 549. Hofer, Rev. L. Basle Sem. Isl. W. India, 1858-61.
 550. Smith, Rev. G. Isl. Fuh-Kien, 1858-63; *d.* 1863.
 551. Bruce, Rev. R., D.D. Dub. Punjab, 1858-75; Persia, 1875-93.
 552. Knight, Rev. J. L., M.A. Camb. N. India, 1858-59. [1884.
 553. Menzies, Rev. A. Isl. Sierra Leone, 1858-79; E. Africa, 1879-83; *d.*
 554. Alcock, J. Sierra Leone, 1858-59.
 555. Harrison, T. Highbury Tr. Coll. Sierra Leone, 1858-59.
 556. Gray, Rev. W., M.A. Dub. S. India, 1858-66.
 557. Wilson, Rev. J. Eurasian. W. India, 1858-70.

1859

558. Hallett, Rev. T. E. Bengal, 1859-60.
 559. Lockwood, Rev. A. Isl. M.A. Oxf. N.-W.P., 1859-72.
 560. Oxley, W. Isl. S. India, 1859-62.
 561. Buncher, Rev. J. H. Isl. Madras, 1859-60.
 562. Fleming, Rev. T. S. Isl. Mid China, 1859-63.
 563. Davis, Rev. B., M.A. Camb. N.-W.P., 1859-97; *d.* 1897.
 564. Cole, Rev. W. B., B.A. Camb. N.-W.P., 1859-61.
 565. Archer, Rev. J. B. St. Aidan's. N.-W.P., 1859-62.
 566. Macdonald, Rev. R. C., M.A. Camb. Isl. S. India, 1859-78.
 567. Clark, Rev. R. E., B.A. Camb. Isl. Punjab, 1859-63; *d.* 1863.
 568. Attlee, Rev. S., M.A. Camb. Isl. N.-W.P., 1859-60.
 569. Jefferies, G. Isl. Yoruba, 1859-63; *d.* 1863.
 570. Roper, Rev. E. Isl. Yoruba, 1859-76; *d.* 1876.
 571. Lieb, Rev. C. F. St. Chrischona. Isl. Yoruba, 1859-66.
 572. Fladt, J. St. Chrischona. Yoruba, 1859-61; *d.* 1861.
 573. Smith, Rev. T. T. Isl. N.-W. Canada, 1859-67.
 574. Yeates, Rev. G., M.A. Dub. Punjab, 1859-73.
 575. Brierley, Rev. C. H. Isl. Sierra Leone, 1859-70; *d.* 1870.
 576. Ashcroft, J. H. Isl. W. Africa, 1859-80.
 577. Oldham, Rev. T. Isl. Sierra Leone, 1859-74; *d.* 1882.

1860

578. Weakley, Rev. R. H. Isl. Turkey, 1860-80.
 579. Gmelin, Rev. F. Bengal, 1860-82. [of Waimate, 1871-1900; *d.* 1900.
 580. Clarke, Ven. E. B. Isl. B.D. Lamb. N. Zealand, 1860-1900. Archdn.
 581. Taylor, Rev. B. K., M.A. Camb. N. Zealand, 1860-76; *d.* 1876.
 582. Coles, Rev. S. Highbury Tr. Coll. Ceylon from 1860.
 583. Tugwell, Rev. L. S. Isl. B. Columbia, 1860-64.
 584. Ellington, Rev. W. Isl. Telugu Mn., 1860-78; *d.* 1878.
 585. Edmonds, Rev. W. J. Isl. Telugu Mn., 1860-66.
 586. Gedge, Rev. J. W., M.A. Camb. N. Zealand, 1860-62.
 587. Honiss, Rev. N. Isl. Tinnevely, 1860-76; Mauritius, 1876-90.
 588. Simmons, Rev. J. D. Isl. Tinnevely, 1860-74; Ceylon, from 1874.
 589. Batty, Rev. R. B., M.A. Camb. Punjab, 1860-61; *d.* 1861.
 590. Weatherhead, Rev. T. K., LL.B. Camb. W. India, 1860-78; *d.* 1892.
 591. Wheeler, Rev. J. B. Isl. Cent. Prov., India, 1860-61.
 592. Barton, Rev. J., M.A. Camb. N. India, 1860-76; Tinnevely, 1889-90.
 593. Tonge, Rev. R. B., B.A. Lond. Isl. Ceylon, 1860-67.
 594. Speechly, Rt. Rev. J. M., D.D. Camb. Isl. Travancore, 1860-76; Bp. of Travancore and Cochin, 1879-89; *d.* 1898.
 595. Puxley, Rev. E. L., Oxf. Bengal, 1860-66.
 596. Wolters, Rev. T. F. Isl. Smyrna, 1860-76. Palestine, from 1876.
 597. Jackson, Rev. M. S. Isl. Sierra Leone, 1860-61.
 598. Faulkner, Rev. V. Isl. Yoruba, 1860-83.
 599. Wilcoxon, T. Isl. Yoruba, 1860-62; *d.* 1862.

- 600. Brown, Rev. J. M., M.A. Oxf. Punjab, 1860-66; *d.* 1878.
- 601. Weber, Rev. G. H. Karlsruhe. N.-W.P., 1860-93.
- 602. Treusch, Rev. J. Karlsruhe. N.-W.P., 1860-85; *d.* 1891.
- 603. Welland, Rev. J., B.A. Dub. Bengal, 1860-79; *d.* 1879.
- 604. Bell, Rev. R. J. N. India, 1860-87.
- 605. Cook, Rev. T. Bp.'s Coll., Red River. N.-W. Canada, 1860-64.
- 606. Vincent, Ven. T. Bp.'s Coll., Red River. N.-W. Canada, from 1860. Archdn. of Moose, 1883.

1861

- 607. Binns, Rev. H. C. Isl. Sierra Leone, 1861-67.
- 608. Harrison, A. A., B.A., M.B. Camb. Yoruba, 1861-64; *d.* 1864.
- 609. Clowes, Rev. J. H. Isl. Ceylon, 1861-66. [Shanghai, 1884-94.
- 610. Moule, Ven. A. E. Isl. B.D. Lamb. Mid China, 1861-94. Archdn. of ✓
- 611. Volkner, Rev. C. S. N. Zealand, 1861-65. Killed, 1865.
- 612. Storrs, Rev. T., M.A. Camb. Isl. N.-W.P., 1861-72.
- 613. Schaffter, Rev. W. P. Isl. Tinnevely, 1861-78; Ceylon, 1878-80.
- 614. Hooper, Rev. W., D.D. Oxf. Isl. N. India, 1861-68, 1872-87, and from 1892.
- 615. Sharp, Rev. J., M.A. Oxf. Isl. Telugu Mn., 1861-78.
- 616. Rowlands, Rev. W. E., M.A. Oxf. Isl. Ceylon, 1861-85. [*d.* 1883.
- 617. Lamb, Rev. J. A. Isl. W. Africa, 1861-73, 1879-83; E. Africa, 1876-78; ✓
- 618. Stringer, Rev. T., M.A. Oxf. S. China, 1861-65. [1887. ✓
- 619. Wolfe, Ven. J. R. Isl. Fuh-Kien, from 1861. Archdn of Fuh-Chow, ✓

1862

- 620. Soans, Rev. W. Isl. Punjab, 1862; *d.* 1862.
- 621. Cooper, Rev. J. Isl. Punjab, 1862-65.
- 622. Lane, T. Highbury Tr. Coll. Travancore, 1862-68.
- 623. Bartlett, Rev. H. Isl. Madras, 1862-65; *d.* 1865.
- 624. Buswell, Ven. H. D. Isl. Ceylon, 1862-66; Mauritius, from 1866. Archdn. of Seychelles, 1894.
- 625. Wynne, Rev. E. Isl. W. India, 1862-63.
- 626. Carss, Rev. T. Isl. M.A. Lamb. W. India, 1862-84; *d.* 1891.
- 627. Patterson, Rev. H. S. Isl. Punjab, 1862-66.
- 628. Vines, Rev. C. E., B.A. Camb. Isl. N.-W.P., 1862-79; *d.* 1879.
- 629. Stuart, Rev. J. Isl. N.-W.P., 1862-91; *d.* 1891.
- 630. Wathen, Rev. F., B.A. Oxf. Isl. Punjab, 1862-65; *d.* 1865.
- 631. Johnson, Rev. A. Isl. Travancore, 1862-71.
- 632. Wilson, Rev. J. Isl. Travancore, 1862-67.
- 633. Cunningham, R. Isl. N.-W. Canada, 1862-65.
- 634. Holbeck, Rev. J. L. Isl. W. India, 1862-63.
- 635. Mackay, Ven. J. A., D.D. Manitoba. N.-W. Canada, from 1862. Archdn. of Saskatchewan, 1884.

1863

- 636. Fryer, J. Highbury Tr. Coll. S. China, 1863-65. ✓
- 637. Wade, Rev. T. R. Isl. B.D. Lamb. Punjab, from 1863.
- 638. Campbell, Rev. T. Isl. Madagascar, 1863-73. Mauritius, 1873-76.
- 639. Maundrell, Ven. H. Isl. Madagascar, 1863-71; Mauritius, 1871-75; Japan, 1875-93. Archdn. of Nagasaki, 1886; *d.* 1896.
- 640. Thomas, Rev. J. D. Isl. S. India, 1863-82; Ceylon, 1886-96; *d.* 1896.
- 641. Maddox, Rev. R. H., Kg.'s Coll. Lond. Isl. Travancore, 1864-75, and 1876-80.
- 642. Handcock, Rev. W. Isl. Punjab, 1863-67. [1888.
- 643. Phair, Ven. R. Isl. N.-W. Canada, from 1863. Archdn. of Islington, ✓
- 644. Valentine, Rev. J. D. Isl. Mid China, 1863-89; *d.* 1889.
- 645. Rozario, Rev. F. J. de. Bengal, 1863-90; *d.* 1890.

1864

646. Wright, Rev. A. H. Highbury Tr. Coll. N.-W.P., from 1864. [1876-77.
 647. Thornton, J. Highbury Tr. Coll. Telugu Mn., 1864-76; New Zealand,
 648. Perrett, E. Travancore, 1864-66.
 649. Doolan, Rev. R. R. A., B.A. Camb. N.-W. Canada, 1864-67.
 650. Taylor, Rev. J. Isl. E. Africa, 1864-65; *d.* 1865.
 651. Cribb, Rev. A. W., Kg.'s Coll. Lond. Isl. S. China, 1864-72.
 652. Hoernle, Rev. J. F. D. Basle Sem. and Univ. N. India, 1864-78.
 653. Bardsley, Rev. J. W., B.A. Oxf. Isl. W. India, 1864-68; *d.* 1868.
 654. Arden, Rev. A. H., M.A. Camb. S. India, 1864-73, 1878-81, and 1894-
 97; *d.* 1897. [of Osaka, 1888; *d.* 1899.
 655. Warren, Ven. C. F. Isl. S. China, 1864-68; Japan, 1873-99. Archdn.
 656. Hughes, Rev. T. P. Isl. Punjab, 1864-84.
 657. Elmslie, W. J., M.D. Aber. Kashmir, 1864-72; *d.* 1872.
 658. Warren, Rev. R. Isl. W. India, 1864-68.
 659. Mallett, Rev. W. G. Isl. N. India, 1864-75.
 660. Stevenson, Rev. J. Isl. Punjab, 1864-65; *d.* 1865.
 661. Isenberg, Rev. C. W. H. Isl. Sindh, 1864-70; *d.* 1870.
 662. Allcock, Rev. J. Isl. Ceylon, 1864-88; *d.* 1888.

1865

663. Hoernle, Rev. I. T. H. Tübingen Univ. N, India, 1865-89.
 664. Kember, Rev. T. Highbury Tr. Coll. Isl. Tinnevely, from 1865.
 665. Croley, H. Highbury Tr. Coll. W. India, 1865-70.
 666. Grühler, J. Palestine, 1865.
 667. Bompas, Rt. Rev. W. C. St. Bees. D.D. Lamb. N.-W. Canada, from
 1865. Bp. of Athabasca, 1874-84; Mackenzie R., 1884-91; Selkirk,
 from 1891.
 668. Atkinson, Rev. C. Isl. N. China, 1865-68.
 669. Hoernle, Rev. A. F. R., Ph.D. Basle. Isl. N. India, 1865-80.
 670. Sell, Rev. E. Isl. B.D. Lamb. Madras, from 1865.
 671. Gribbell, Rev. F. B. Isl. B. Columbia, 1865-67.
 672. Foote, Rev. L. E. W. Isl. W. India, 1865-70.

1866

673. Cooke, Rev. C. S. Isl. W. India, 1866-78.
 674. Maunsell, Rev. G. Isl. N. Zealand, from 1866.
 675. Mill, J. C. Ceylon, 1866-69; Tinnevely, 1869-75; *d.* 1888.
 676. Sampson, Rev. E. Isl. W. India, 1866-71. [donia, from 1879.
 677. Ridley, Rt. Rev. W. Isl. D.D. Lamb. Punjab, 1866-70; Bp. of Cale-
 678. Shirt, Rev. G. Isl. B.A. Camb. Sindh, 1866-86; *d.* 1886.
 679. Piper, Rev. J. Isl. S. China, 1866-73; Japan, 1873-80.
 680. Bates, Rev. J. Isl. Mid China, 1866-99.
 681. Gretton, Rev. H. Isl. Mid China, 1866-75.
 682. Brodie, Rev. D. Isl. Punjab, 1866-77.
 683. Carter, Rev. S. Isl. N.-W.P., 1866-71; *d.* 1871.
 684. Good, Rev. T. Isl. B.D. Lamb. Ceylon, 1866-76.
 685. Johnson, Rev. W. Isl. Travancore, 1866-77; *d.* 1883.
 686. Hope, Rev. W. Isl. Travancore, 1866-77.
 687. Parnell, Rev. E. Isl. E. Africa, 1866. [1893.
 688. Lash, Rev. A. H. S. India, 1866-83; Travancore, 1890-93; Nilgiris, from
 689. Storrs, Rev. C. E. Punjab, 1866-71.
 690. Alcock, Rev. H. J., B.A. Dub. Sierra Leone, 1866-70. [*d.* 1880.
 691. Gordon, Rev. G. M., M.A. Camb. Madras, 1866-70; Punjab, 1870-80;

1867

692. Tomlinson, Rev. R., B.A. Dub. B. Columbia, 1867-83.
 693. Dowbiggin, Rev. R. T., Isl. Ceylon, from 1867.

694. Hale, Rev. D. B., Isl. N.-W. Canada, 1867-69; *d.* 1869. [*d.* 1890.
 695. Griffith, Rev. E. M. Isl. B.A. Camb. Ceylon, 1867-75, and 1882-90;
 696. Sparshott, Rev. T. H. Isl. E. Africa, 1867-76.
 697. Bishop, Rev. J. H., B.A. Camb. Isl. Travancore, from 1867.
 698. Harrison, Rev. J. Isl. Telugu Mn., from 1867.
 699. Harcourt, Rev. V. W. Isl. S. India, 1867-90. Mauritius, from 1891.
 700. Bower, Rev. F. Isl. Travancore, from 1867.
 701. Wood, Rev. D. Isl. Ceylon, 1867-93.
 702. Jackson, J. Highbury Tr. Coll. W. India, from 1867.
 703. Beale, Rev. J. M. Isl. Sierra Leone, 1867-70.

1868

704. Paddon, Rev. W. F. L., B.A. Oxf. Palestine, 1868-71.
 705. Wilson, Rev. E. F. N.-W. Canada, 1868-72.
 706. Baumann, Rev. C., Ph.D. Berlin. Isl. Bengal, 1868-96; *d.* 1896.
 707. Spaight, Rev. A. B. Isl. Punjab, 1868-70.
 708. Brown, Rev. J. Isl. Bengal, from 1868.
 709. Ensor, Rev. G., M.A. Camb. Japan, 1868-72.
 710. Conn, Rev. J. Isl. Telugu Mn., 1868-71; *d.* 1871.
 711. Padfield, Rev. J. E. Isl. B.D. Lamb. Telugu Mn., 1868-98.
 712. Smith, Rev. W. Isl. Travancore, 1868-74; *d.* 1874.
 713. Trench, Rev. R. F., B.A. Camb. N.-W.P., 1868-69; *d.* 1869.
 714. Bateman, Rev. R., M.A. Oxf. Punjab, from 1868.
 715. Mahood, Rev. J. E., Isl. Fuh-Kien, 1868-75; *d.* 1875. ✓
 716. Baumann, Rev. A. W. Isl. N.-W.P., from 1868.
 717. Bruce, Rev. G. St. John's Coll., Manitoba. N.-W. Canada, from 1868.

1869

718. Knott, Rev. J. W., B.A. Oxf. Punjab, 1869-70; *d.* 1870.
 719. Reeve, Rt. Rev. W. D. Isl. D.D. Manitoba. N.-W. Canada, from 1869;
 Bp. of Mackenzie R., from 1891.
 720. Cain, Rev. J. Isl. Telugu Mn., from 1869.
 721. Shearman, Rev. J. Isl. S. India, 1869-71.
 722. Clayton, Rev. W. Isl. Telugu Mn., 1869-80.
 723. Roberts, Rev. W. A. Isl. M.A. Oxf. W. India, from 1869.
 724. Zenker, Rev. P. M. Frankfort. N.-W.P., from 1869.
 725. Schaffter, Rev. H. J. Isl. M.A. Dub. Tinnevely, from 1869.

1870

726. Burnside, Rev. H. Isl. Japan, 1870-76. ✓
 727. Palmer, Rev. R. Isl. Mid China, 1870-78.
 728. Elwin, Rev. A. Isl. Mid China, from 1870.
 729. Peake, Rev. F., LL.D. Dub. Tinnevely, 1870-72.
 730. Dening, Rev. W. Isl. Madagascar, 1870-74; Japan, 1874-83.
 731. Squires, Rev. H. C., M.A. Oxf. Isl. W. India, 1870-86, and 1887-89.
 732. Squires, Rev. R. A., M.A. Camb. Isl. W. India, 1870-94.
 733. Grisdale, Rt. Rev. J. Isl. B.D. Lamb. Bengal, 1870-71; N.-W.
 Canada, 1873-76; Bp. of Qu'Appelle, from 1896.
 734. Sunter, Rev. M. Isl. M.A. Dur. Sierra Leone, 1870-82; *d.* 1892.
 735. Stark, Rev. A. Eurasian. Bengal, from 1870.

1871

736. Blumhardt, Rev. E. K., B.A. Camb. Isl. Bengal, 1871-82.
 737. Yarnold, Rev. A. Isl. W. India, 1871-78.
 738. Ellwood, Rev. J. P. Isl. N.-W.P., from 1871.
 739. Cox, Rev. W. W. Isl. Telugu Mn., 1871-72. [Cottayam, 1885.
 740. Caley, Ven. J. St. Aidan's. Isl. Travancore, from 1871. Archdn. of
 741. Richards, Rev. W. J. Isl. D.D. Lamb. Travancore, from 1871.

742. Thwaites, Rev. W. Isl. Punjab, from 1871.
 743. Davis, Rev. H. Isl. Bengal, 1871-77; *d.* 1877.
 744. Hutchinson, Rev. A. B. Isl. S. China, 1871-82; Japan, from 1882.
 745. Galt, J., F.R.C.S., L.R.C.P. Edin. Mid China, 1871-78.
 746. Leupolt, Rev. S. T., M.A. Camb. N. India, 1871-78.
 747. Hechler, Rev. W. H. Isl. Yoruba, 1871-73.
 748. Beitel, Rev. H. F. T. Punjab, from 1871.

1872

749. Kendall, Rev. H. R. Isl. S. India, 1872-79.
 750. Mitchell, Rev. W. Isl. S. India, 1872-77.
 751. Cole, Rev. F. T. Isl. Bengal, from 1872.
 752. Jennings, Rev. H. E., M.A. Camb. Isl. Tinnevely, 1872-75.
 753. Carter, Rev. E. Isl. N.-W.P., 1872; *d.* 1872.
 754. Morgan, Rev. A. Isl. Telugu Mn., 1872-79.
 755. Baring, Rev. F. H., M.A. Camb. Isl. Punjab, 1872-80.
 756. Jukes, Rev. W., M.A. Camb. Isl. Punjab, 1872-90.
 757. Goldsmith, Rev. M. G., B.A. Camb. Isl. Madras, from 1872.
 758. Cowley, Rev. A. E. Isl. Sindh, 1872-76; N.-W. Canada, 1876-81, and from 1887.
 759. Mayer, Rev. T. J. L. Isl. Punjab, 1872-93.
 760. Baker, Rev. W. G. Isl. Telugu Mn., 1872-81.

1873

761. Raynor, Rev. E. Isl. N.-W. Canada, 1873. [kahltla, 1891.
 762. Collison, Ven. W. H. Isl. B. Columbia, from 1873. Archdn. of Metla-
 763. Chancellor, Rev. W. B. Isl. E. Africa, 1873-75; Mauritius, 1875-79;
d. 1887.
 764. Maxwell, T., B.A., M.D., Camb., F.R.C.S. Edin. Kashmir, 1873-75.
 765. Grime, Rev. G. T. M. Isl. N.-W.P., 1873-78; *d.* 1878. [and from 1897.
 766. Horsley, Rev. H., M.A. Camb. Isl. Tinnevely, 1873-79; Ceylon, 1881-94,
 767. Shirreff, Rev. F. A. P., M.A. Oxf. Punjab, 1873-94.
 768. Unwin, Rev. G. F. Isl. Ceylon, 1873-81.
 769. Briggs, W. Punjab, 1873-89.
 770. Bellamy, Rev. F. A. S. St. Aidan's. Palestine, 1873-83.
 771. Downes, E., M.D. Brussels. F.R.C.S. Edin. Kashmir, 1873-83.
 772. Cook, Rev. G. N.-W. Canada, 1873-1900.

1874

773. Skelton, Rev. B. H. Isl. N. India, 1874-80. [from 1896.
 774. Fyson, Rt. Rev. P. K., M.A. Camb. Japan, from 1874; Bp. in Hokkaido,
 775. Reader, Rev. J. Isl. N.-W. Canada, 1874-83.
 776. McWilliam, Rev. J. New Zealand, from 1874.
 777. Shaw, Rev. A. J. R. Isl. N.-W. Canada, 1874-77.
 778. Hines, Rev. J. N. W. Canada, from 1874.
 779. Remington, D. S. Dur. Isl. E. Africa, 1874-75; *d.* 1875.
 780. Williams, Rev. J. Isl. E. Africa, 1874-76; Japan, from 1876.
 781. Pearson, J. G. E. Africa, 1874-76.
 782. Last, J. T. Isl. E. Africa, 1874-76, 1877-84. [1879.
 783. Blackmore, Rev. E. Isl. Tinnevely, 1874-78; Ceylon, 1878-79; *d.*
 784. Clifford, Rt. Rev. A., M.A. Camb. Bengal, 1874-93; Bp. of Lucknow,
 from 1893.
 785. Cavalier, Rev. A. R. Isl. Ceylon, 1874-83; Tinnevely, 1883-85.
 786. Dunn, Rev. T. Isl. Ceylon, 1874-81; B. Columbia, 1882-86; Japan,
 1886-93.
 787. Evington, Rt. Rev. H., M.A. Oxf. Japan, from 1874; Bp. of Kiu-Shiu,
 from 1894. [1893.
 788. Sedgwick, Rev. J. H. Isl. M.A. Oxf. China, 1874-83; Palestine, from
 789. Macartney, Rev. F. G. Isl. W. India, from 1874.

1875

790. Young, Rt. Rev. R., B.A. Camb., D.D. Manitoba. N.-W. Canada, from 1875; Bp. of Athabasca, from 1884.
791. Forster, E. W., M.R.C.S. Eng. E. Africa, 1875-76.
792. Harris, W. E. Africa, 1875-81.
793. Keen, Rev. J. H. Isl. N.-W. Canada, 1875-82; B. Columbia, from 1890. ✓
794. Lanning, G. Mid China, 1875-88.
795. Brereton, Rev. W. Isl. N. China, 1875-80.
796. Fraser, J. H. M. Sierra Leone, 1875-76. [Hong Kong, from 1898.
797. Hoare, Rt. Rev. J. C., D.D. Camb. Mid China, 1875-98; Bp. of Victoria, ✓
798. Hodgson, Rev. T. R. Isl. N.-W.P., 1875-82; Turkish Arabia, 1882-90.
799. Smith, W. Ceylon, 1875-78.
800. Doxey, Rev. J. S. Oxf. Punjab, 1875-83. [1878-84.
801. Schapira, Rev. A. W., Lamp. Isl. Sierra Leone 1875-78; Palestine,
802. Barry, Rev. D. T., B.A. Dub. India, 1875-80.
803. Moore, Rev. W. H. N.-W. Canada, 1875-76; *d.* 1876.
804. Garrioch, Rev. A. C. St. John's, Winnipeg. N.-W. Canada, 1876-92.
805. Binns, Rev. H. K. Isl. E. Africa, from 1875.
806. Handford, Rev. J. W. Isl. E. Africa, 1875-86; *d.* 1888.

1876

807. Stone, Rev. J. Lond. Coll. Div. Telugu Mn., 1876-1900.
808. Durrant, Rev. G. B., M.A. Oxf. N.-W.P., 1876-98.
809. Smith, G. S. Lond. Coll. Div. Uganda, 1876; killed, 1877.
810. Clark, G. J. E. Africa, 1876-77.
811. Robertson, W. M. Uganda, 1876.
812. O'Neill, T. Uganda, 1876; killed, 1877.
813. Mackay, A. M. Edin. Uganda, 1876-90; *d.* 1890.
814. Robertson, J. Uganda, 1876; *d.* 1876.
815. Smith, J., M.B., C.M., Edin. Uganda, 1876-77; *d.* 1877.
816. Wilson, Rev. C. T., M.A. Oxf. Uganda, 1876-80; Palestine, from 1883.
817. Russell, W. F. A. H., R.N. E. Africa, 1876-78.
818. Peck, Rev. E. J. N.-W. Canada, from 1876.
819. Hall, Rev. J. R. L. Lond. Coll. Div. Palestine, from 1876.
820. Schutt, H. N.-W. Canada, 1876-81. ✓
821. Davys, Rev. E., M.A. Camb. S. China, 1876-80.
822. Stewart, Rev. R. W., M.A. Dub. Isl. Fuh-Kien, 1876-95; killed, 1895. ✓
823. Lloyd, Rev. Ll. Isl. Fuh-Kien, from 1876.
824. Blackett, Rev. W. R., M.A. Dub. Bengal, 1876-85; *d.* 1893.
825. Lloyd, Rev. J. A., M.A. Camb. N.-W.P., 1876-81.
826. Hill, Rt. Rev. J. S. Isl. D.D. Dur. Yoruba, 1876-78; N. Zealand, 1878-82; Bp. of W. Eq. Africa, 1893; *d.* 1894.
827. Weitbrecht, Rev. H. U., Ph.D. Tübingen. Punjab, from 1876.
828. Browne, M. S. India, from 1876.
829. Bambridge, Rev. J. J. Isl. B.A. Dur. W. India, 1876-91.
830. Newton, Rev. H., M.A. Dub. Ceylon, 1876-82.
831. Fallscheer, Rev. C. Palestine, from 1876.
832. Nyland, G. Palestine, from 1876. [*d.* 1896.
833. Baker, Rev. F. T. St. John's Coll., Auckland. N. Zealand, 1873-96;
834. Blach, Rev. J. Basle. Bengal, from 1876.

1877

835. Praeger, E. A., L.F.P.S. Glas. E. Africa, 1877; B. Columbia, 1883-85.
836. Streeter, J. R. E. Africa, 1877-81.
837. Burtchaell, Rev. A. Isl. Sierra Leone, 1877-79; *d.* 1880.
838. Clarke, Rev. T. A. N.-W. Canada, 1877-83.
839. Ferris, W. B. Isl. Ceylon, 1877-78. [Canada, 1884-92, and 1894-97.
840. Taylor, Rev. I. J. Isl. Ceylon, 1877-78; S. India, 1878-80; N.-W.
841. Hall, Rev. A. J. Isl. B.D. Lamb. B. Columbia, from 1877.

842. Tytherleigh, W. C. Uganda, 1877-78; *d.* 1878.
 843. Sneath, G. E. Uganda, 1877-79; B. Columbia, 1879-82; *d.* 1883.
 844. Field, Rev. J. Isl. Yoruba, 1877-79; Ceylon, 1882-86; B. Columbia, from 1886.
 845. Read, J. B. Isl. Yoruba, 1877; *d.* 1877.
 846. Tunbridge, Rev. J. Isl. N. India, from 1877.
 847. Copplestone, A. J. Isl. E. Africa, 1877-86.
 848. Williams, Rev. H. Isl. Bengal, 1877-90; *d.* 1890.
 849. Nugent, Rev. C. P. C. Lond. Coll. Div. Punjab, 1877-80.
 850. Bailey, Rev. A. W. Isl. Punjab, 1877-89.
 851. Hodges, Rt. Rev. E. N., D.D. Oxf. Telugu Mn., 1877-86; Ceylon, 1886-90; Bp. of Travancore and Cochin, from 1890. [1883-85; *d.* 1885.
 852. Poole, Rt. Rev. A. W., D.D. Oxf. Telugu Mn., 1877-82; Bp. in Japan,
 853. Alli, Rev. Jani, M.A. Camb. W. India, 1877-82; Bengal, 1883-94; *d.* 1894.
 854. Painter, Rev. A. F. Isl. Travancore, 1877-1901.
 855. Ainley, Rev. F. W., B.A. Camb. Travancore, 1877-79.
 856. Baxter, E. J., L.R.C.P. & S. Edin. E. Africa, from 1877.
 857. Baker, Rev. C. St. Bees. Sierra Leone, 1877-78.
 858. Henry, J. Isl. E. Africa, 1877-78.
 859. Hackett, Rev. H. M. M., B.D. Dub. N.-W.P., 1877-96.
 860. McKenzie, Rev. B. St. John's Coll., Manitoba. N.-W. Canada, 1877-85.
 861. Bruce, Rev. P. N.-W. Canada, 1877-86.

1878

862. Williamson, Rev. H. D., M.A. Camb. Cent. Prov., India, 1878-99.
 863. Penrose, W. S. E. Africa, 1878; killed, 1878.
 864. Stokes, C. Uganda, 1878-85. [1883-95.
 865. Litchfield, Rev. G. Isl. B.A. Dub. Uganda, 1878-81; N.-W.P.,
 866. Pearson, C. W. Isl. Uganda, 1878-82.
 867. Felkin, R. W. Medical. Uganda, 1878-81. [1881.
 868. Hall, Rev. J. W. Isl. B.A. Dur. Uganda, 1878; N. India, from
 869. Trivett, Rev. S. Isl. N.-W. Canada, 1878-91.
 870. Grundy, Rev. J. Isl. S. China, 1878-97.
 871. Goodyear, Rev. W. Isl. N. Zealand, from 1878.
 872. Pickford, Rev. J. I. Isl. Ceylon, from 1878.
 873. Warry, H. M. Mauritius, 1878-85.
 874. Alley, Rev. J. A. Isl. Sierra Leone, from 1878.
 875. Gollmer, Rev. C. H. V. Isl. Yoruba, 1878-89; Palestine, 1889-94.
 876. Day, Rev. H. D. Isl. Bengal, 1878-79. [1886-92.
 877. Elliott, Rev. R., B.A. Dub., L.R.C.S.I. Isl. Bengal, 1878-82; Palestine,
 878. Eales, Rev. H. W. Isl. Telugu Mn., from 1878.
 879. Parker, Rt. Rev. H. P., M.A. Camb. Bengal, 1878-86; Bp. of E. Eq. Africa, 1886-88; *d.* 1888.
 880. Andrews, Rev. W., M.A. Camb. Japan, from 1878.
 881. Lewis, Rev. A., M.A. Oxf. Punjab, 1878-89.
 882. Jukes, A., L.R.C.P. Edin., M.R.C.S. Eng. Punjab, from 1878.
 883. Thornton, Rev. E. H. Isl. Bengal, 1878-82.
 884. Taylor, B. Van S., M.B., C.M. Edin. Fuh-Kien, from 1878.
 885. Burton, D. W. Sierra Leone, 1878-83.

1879

886. Fisher, Rev. A. T., B.A. Camb. Punjab, 1879-84.
 887. Gillings, Rev. C. B. S. Lond. Coll. Div. Yoruba, 1879.
 888. Piller, Rev. W. T., Kg.'s Coll., Lond. Palestine, 1879-81.
 889. Sim, Rev. V. C. Isl. N.-W. Canada, 1879-85; *d.* 1885.
 890. Spendlove, Rev. W. N.-W. Canada, from 1879. [Moosonee, 1887-95.
 891. Winter, Ven. G. S. Isl. N.-W. Canada, 1879-99; Archdn. of York,
 892. Price, Rev. J. C. Isl. E. Africa, 1879-95; *d.* 1895.

893. Cole, Rev. H. Isl. E. Africa, from 1879.
894. Neve, Rev. C. A. Isl. Travancore, from 1879.
895. Hoernle, Rev. E. F., M.B., L.R.C.S. Edin. Persia, 1879-88.
896. Ost, Rev. J. B. Isl. S.China, 1879-91; Mid China, from 1892. ✓
897. Shann, Rev. R., M.A. Camb. Mid China, 1879-83. ✓
898. Manwaring, Rev. A. Isl. W. India, from 1879.
899. Harington, Rev. C. S., M.A. Oxf. Bengal, 1879-89.
900. Johnson, Rev. J. J. Isl. N.-W.P., from 1879.
901. Parsons, Rev. G. H. Isl. Bengal, from 1879.
902. Batchelor, Rev. J. Isl. Japan, from 1879.

1880

903. Ilsley, Rev. J. Isl. Tinnevely, 1880-84. Ceylon, from 1884.
904. O'Flaherty, Rev. P. St. Aidan's. Uganda, 1880-86; *d.* 1886.
905. Taylor, Rev. W. E., M.A. Oxf. E. Africa, from 1880.
906. Biddlecombe, A. J. Uganda, 1880-81. ✓
907. Banister, Rev. W. Isl. S. China, from 1880.
908. Ball, Rev. A. E. Isl. Sindh, from 1880.
909. Mountfort, Rev. C. F. Isl. W. India, 1880-85; *d.* 1885.
910. Thompson, Rev. C. S. Isl. Rajputana, 1880-1900; *d.* 1900.
911. Redman, Rev. J. Isl. Sindh, from 1880.
912. Peel, Rt. Rev. W. G. Isl. D.D. Lamb. S. India, 1880-92; W. India, 1892-99; Bp. of Mombasa, from 1899.
913. Garrett, Rev. J. G., M.A. Dub. Ceylon, from 1880.
914. Fleming, Rev. G. T. Isl. Ceylon, 1880-96; *d.* 1896.

1881

915. Goldsmith, Rev. H. D., M.A. Camb. Madras, from 1881.
916. Bomford, Rev. T. Kg.'s Coll. Lond. M.A. Camb. Punjab, from 1881.
917. Pole, Rev. G. H., M.A. Camb. Japan, 1881-89, and 1892-97.
918. Glanvill, Rev. F. Isl. Ceylon, 1881-83.
919. Wilson, Rev. T. C. Isl. Yoruba, 1881-83.
920. Merk, Rev. C. H., Ph.D. Leipzig. Isl. Punjab, 1881-85.
921. Grace, Rev. T. S. N. Zealand, 1881-85.
922. Walton, Rev. F. E. Isl. N.-W.P., 1881-86; Japan, 1889-90.
923. Knowles, Rev. J. H. Isl. B.D. Lamb. Kashmir, from 1881.
924. Rountree, Rev. H. T. H. Isl. Punjab, 1881-92. [Palestine, 1891-92.
925. Nash, Rev. C. B. Isl. Mid China, 1881-83; B. Columbia, 1885-88; ✓
926. Garton, Rev. W. J. N.-W. Canada, 1881-88.
927. Faulconer, Rev. W. G. Isl. B. Columbia, 1881-83. [from 1892.
928. Canham, Ven. T. H. Isl. N.-W. Canada, from 1881; Archdn. of Selkirk,
929. Neve, A., F.R.C.S., L.R.C.P. Edin. Kashmir, from 1881.
930. Main, D. D., L.R.C.P. & S. Edin. Mid China, from 1881. ✓
931. Shaw, Rev. A. D. Isl. E. Africa, 1881-87; Mauritius, 1889-90.
932. Clark, H. M., M.D., C.M. Edin. Punjab, from 1881.
933. Verso, Rev. J. Isl. Telugu Mn., 1881-84.
934. Lewis, Rev. H. Isl. N.-W.P., 1881-88.
935. Windsor, Rev. W. Isl. N.-W.P., 1881-82.
936. Bradshaw, Rev. J. S. Isl. Yoruba, 1881-82; *d.* 1882.
937. Balding, Rev. J. W. Isl. Ceylon, from 1881.
938. Bren, Rev. H. A., M.A. Oxf. W. India, 1881-88.
939. Guilford, Rev. E. Isl. Punjab, from 1881.
940. Martin, Rev. J. Isl. Fuh-Kien, from 1881.
941. Ball, Rev. W. H. Isl. Bengal, from 1881.
942. Irvine, Rev. J. St. John's Coll., Manitoba. N.-W. Canada, 1881-89.

1882

943. Strickson, J. W. Mid China, 1882-83; *d.* 1883.
944. Hannington, Rt. Rev. J., M.A. Oxf. Uganda, 1882-83; Bp. in E. Eq. Africa, 1884-85; killed 1885.

945. Ashe, Rev. R. P., M.A. Camb. Uganda, 1882-88, and 1891-93.
 946. Edmonds, Rev. W. J. Isl. E. Africa, 1882-83; Japan, 1885-89; *d.* 1889.
 947. Blackburn, Rev. J. Isl. E. Africa, 1882-88; *d.* 1888.
 948. Gordon, Rev. E. C. Isl. Uganda, from 1882.
 949. Wise, C. Uganda, 1882-87.
 950. Lane, H. W. E. Africa, 1882-84.
 951. Nevitt, Rev. H. St. Aidan's. N.-W. Canada, 1882-91.
 952. Lofthouse, Ven. J. Isl. N.-W. Canada, from 1882; Archdn. of York, Moosonee, 1899.
 953. Phillips, Rev. T., M.A. Dub. Isl. Niger, 1882-83.
 954. Wray, J. A. Isl. E. Africa, from 1882.
 955. Bell, Rev. R. R. Isl. Bengal, 1882-87.
 956. Liesching, Rev. L. G. P. Isl. Ceylon, from 1882.
 957. Fuller, Rev. A. R. Isl. Mid China, 1882-86; Japan, from 1888.
 958. Shaw, Rev. C. Isl. Fuh-Kien, from 1882. [N.-W.P., from 1893.
 959. Latham, Rev. W., M.A. Dub. N.-W.P., 1882-90; Mauritius, 1893;
 960. Santer, Rev. A. J. Isl. Bengal, 1882-96.
 961. Johnson, W., L.R.C.P. & S. Edin. N. India, 1882-89.
 962. Shields, Rev. A. J., M.A. Camb. Bengal, 1882-92.
 963. Harrison, Rev. C. Isl. B. Columbia, 1882-90.
 964. Maimon, Rev. B. Lond. Coll. Div. Turkish Arabia, 1882-84.
 965. Jennings, Rev. E. Bishopdale Coll., Nelson. N. Zealand, 1882-90.
 966. Brick, Rev. J. G. N.-W. Canada, 1882-94.

1883

967. Blackburn, Rev. C. A. Mauritius, from 1883. [1895.
 968. Tims, Ven. J. W. Isl. N.-W. Canada, from 1883; Archdn. of Macleod,
 969. McCullagh, Rev. J. B. British Columbia, from 1883.
 970. Brown, P., M.D. Dur. Niger, 1883-84; *d.* 1884.
 971. Horder, E. G., F.R.C.S., L.R.C.P. Edin. S. China, from 1883.
 972. Pargiter, Rev. G. E. A., B.A. Oxf. N.-W.P., 1883-91.
 973. Atkinson, Rev. M. N. S. Isl. Telugu Mn., 1883-90.
 974. Panes, Rev. J. B. Isl. Telugu Mn., from 1883.
 975. Elliott, Rev. E. W., M.A. Camb. Telugu Mn., 1883-85. [1891-98.
 976. Horsburgh, Rev. J. H., M.A. Camb. Mid China, 1883-91; West China,
 977. Holden, Rev. T. Isl. Punjab, 1883-95, and from 1900.
 978. Cotton, Rev. A. W. Isl. Sindh, 1883-91.
 979. Harding, Rev. T. Isl. Yoruba, from 1883.
 980. Williams, Rev. A. O. Bishopdale Coll., Nelson. N. Zealand, from 1883.
 981. McLennan, Rev. R., B.D. Manitoba. N.-W. Canada, from 1883.
 982. Bourne, Rev. H. T. Emm. Coll., Prince Albert. N.-W. Canada, 1883-86.

1884

983. Norman, Rev. A. G., B.A. Oxf. Punjab, 1884-90.
 984. Brandram, Rev. J. B., M.A. Camb. Japan, 1884-1900; *d.* 1900.
 985. Connor, Rev. W. F. Palestine, 1884-88; Egypt, 1889-93.
 986. Groves, Rev. W. L., M.A. Camb. Mid China, 1884-87.
 987. Jeanes, H. W. Uganda, 1884-86.
 988. Roscoe, Rev. J. Isl. Uganda, from 1884.
 989. Burness, J. Niger, 1884-88; E. Africa, from 1888.
 990. Morgan, Rev. J. H. Isl. Mid China, 1884-88; *d.* 1889.
 991. Chapman, Rev. G. Isl. Japan, from 1884.
 992. Herbert, Rev. E. P. Isl. Cent. Prov., India, from 1884.
 993. Bowlby, Rev. A. E. Isl. N.-W.P., from 1884.
 994. Coverdale, Rev. T. E. Isl. Punjab, from 1884.
 995. Fitch, Rev. E. A., M.A. Camb. E. Africa, 1884-94; *d.* 1894.
 996. Nevill, Rev. F., M.A. Camb. and Dur. Sierra Leone, 1884-89; *d.* 1889.
 997. Tisdall, Rev. W. St. C., M.A. N. Zealand. Punjab, 1884-87; W. India, 1887-92; Persia, from 1892.

1885

998. Price, Rev. A. E. B. Columbia, from 1885.
999. Ellington, Rev. J. W. Isl. N.-W. Canada, 1885-91.
1000. England, Rev. T. S. Isl. E. Africa, from 1885.
1001. Hooper, Rev. D. A. L., B.A. Camb. E. Africa, from 1885.
1002. Holmes, Rev. G. N.-W. Canada, from 1885.
1003. Bradburn, Rev. C. H. Isl. Bengal, from 1885.
1004. Robathan, Rev. T. F. Isl. N.-W.P., from 1885.
1005. Day, Rev. A. E. Isl. Punjab, from 1885. [1893-98.
1006. Finimore, Rev. A. K. Isl. B.A. Dur. Tinnevely, 1885-93; Mauritius, [1897.
1007. Walker, Rev. T., M.A. Camb. Tinnevely, from 1885.
1008. Jones, Rev. P. Ireland, M.A. Camb. Bengal, 1885-93; Punjab, from
1009. Harpur, F. J., B.A., M.B., B.Ch. Dub. Arabia, 1885-89; Egypt, from 1889.
1010. Sutton, S. W., M.D. Lond. Punjab, from 1885.
1011. Dickinson, Rev. J. W. Yoruba, 1885-88; *d.* 1888.
1012. Coultas, Rev. G. W. Isl. Mid China, from 1885. ✓
1013. Watt, J. S. E. Africa, 1885-87.
1014. Jones, Rev. E. J. Isl. W. India, from 1885.
1015. Corfield, Rev. E., M.A. Camb. Punjab, 1885-1900.
1016. Luckock, E. Mauritius, 1885-94; E. Africa, from 1894.
1017. Keyworth, E. Tinnevely, from 1885.
1018. Jennings, N. L. N. Zealand, 1885-89; *d.* 1889.

1886

1019. Macdonald, Rev. J. M. Lond. Coll. Div. W. India, 1886-90. [1886.
1020. Sutton, H. M., M.R.C.S. Eng., L.R.C.P. Lond. Turkish Arabia, from
1021. Sykes, Rev. H., M.A. Camb. Palestine, from 1886.
1022. Ekins, Rev. G. R. Isl. Persia, 1886-88; Punjab, 1890-91.
1023. Wallis, Rev. G. C. Isl. N.-W. Canada, 1886-93.
1024. Pruen, S. T., M.D. Dur. E. Africa, 1886-89.
1025. Wood, Rev. A. N. Isl. E. Africa, from 1886.
1026. Gurd, Rev. R. W. Isl. B. Columbia, from 1886. [from 1895.
1027. Pegg, Rev. E. T. Isl. B.A. Dur. Telugu Mn., 1886-95; N.-W.P.,
1028. Light, Rev. W. Isl. Fuh-Kien, from 1886.
1029. Carmichael, Rev. T. Isl. N.-W.P., from 1886.
1030. Heaton, Rev. R. Isl. B.A. Dur. Punjab, 1886-97.
1031. Neve, E. F., M.D., F.R.C.S., Edin. Kashmir, from 1886.
1032. Clarke, Rev. C. W. A., M.A. Camb. Telugu Mn., from 1886.
1033. Vernall, Rev. J. Isl. Yoruba, 1886-94; *d.* 1894.
1034. Harriss, Rev. J. A., M.A. Oxf. W. India, 1886-94.
1035. Hodder, W. C. E. Africa, 1886-87.
1036. Owen, Rev. W. Isl. N.-W. Canada, 1886-94. ✓
1037. Hickin, H. J., M.B., C.M. Glas. Mid China, 1886-95.
1038. Perkins, Rev. H. E. Kg.'s Coll. Lond. Punjab, 1886-95; *d.* 1900.
1039. Williams, Rev. A. F., B.A. Camb. N. Zealand, from 1886.
1040. Kirkby, Rev. D. N., B.A. Manitoba. N.-W. Canada, 1886-92.
1041. Scott, Rev. M. St. John's Coll. Winnipeg. N.-W. Canada, 1886-1900.

1887

1042. Price, Rev. H. McC. E., M.A. Camb. Sierra Leone, 1887-90; Japan, from 1890.
1043. Gill, Rev. C. H., M.A. Camb. Bengal, 1887-89; Cent. Prov., from 1889.
1044. Robinson, Rev. J. A., M.A. Camb. Niger, 1887-91; *d.* 1891.
1045. Neale, Rev. J., B.A. Camb. Mid China, 1887-94. ✓
1046. Deekes, D. E. Africa, from 1887.
1047. Smith, Rev. A. G. Isl. E. Africa, from 1887.
1048. Morris, Rev. W. Isl. E. Africa, 1887-91; Egypt, 1894-98; *d.* 1900.

1049. Roper, Rev. W., M.A. Oxf. E. Africa, 1887.
 1050. Ardagh, V. E. R., L.R.C.P. & S. Edin. E. Africa, 1887-89; B. Columbia, from 1889. [Uganda, 1892.]
 1051. Walker, Ven. R. H., M.A. Camb. Uganda, from 1887; Archdn. of
 1052. Brayne, Rev. J. Isl. Yoruba, 1887-90; *d.* 1890.
 1053. Grey, Rev. H. G., M.A. Oxf. Punjab, 1887-1900.
 1054. Davies, Rev. W. E. Isl. B.A. Dur. Punjab, 1887-95.
 1055. Papprell, Rev. F. Isl. Punjab, from 1887.
 1056. Brown, Rev. H. Isl. Bengal, 1887-93; N.-W.P., 1893-95.
 1057. Butler, Rev. E. T. Isl. M.A. Dur. Bengal, from 1887.
 1058. Birkett, Rev. A. I., M.A. Camb. N.-W.P., from 1887.
 1059. Whiteside, Rev. W. C. Isl. M.A. Dur. W. India, from 1887.
 1060. Romilly, Rev. C. E. R., M.A. Camb. Travancore, from 1887.
 1061. Carr, Rev. E. S., M.A. Camb. Tinnevely, from 1887.
 1062. Jackson, Rev. L. W. St. Bees. B.A. Dur. Telugu Mn., 1887-89.
 1063. Tanner, Rev. H. J., M.A. Camb. Telugu Mn., from 1887.
 1064. Collins, Rev. J. S., B.A. Dub. Fuh-Kien, 1887-97; *d.* 1897.
 1065. Symons, Rev. C. J. F., B.A. Camb. Mid China, from 1887.
 1066. Packer, G. F. Niger, 1887-90; Egypt, 1891-94; Palestine, 1894.
 1067. Stephenson, Rev. F. L. Dub. N.-W. Canada, 1887-88; B. Columbia, 1891-94.
 1068. Hawksley, Rev. J. N.-W. Canada, from 1887.
 1069. Richards, Rev. E. N.-W. Canada, from 1887.
 —. Weston, H. J. See under 1899, No. 1561.

1888

1070. Pratley, A. F. Isl. E. Africa, 1888-92; *d.* 1892.
 1071. Ardell, Rev. R. F. Isl. Tinnevely, from 1888.
 1072. Moule, Rev. W. S., B.A. Camb. Mid China, from 1888.
 1073. Buncombe, Rev. W. P., B.A. Camb. Japan, from 1888.
 1074. Weston, Rev. W., M.A. Camb. Japan, 1888-90.
 1075. Beverley, Rev. J. E. Isl. E. Africa, from 1888.
 1076. Robson, Rev. H. T. Isl. E. Africa, 1888-93.
 1077. Edwards, C. S., M.R.C.S. Eng., L.R.C.P. Lond. E. Africa, from 1888.
 1078. Rigg, J., M.B., C.M. Edin. S. China, 1888-1900.
 1079. Ward, B. E. Africa, 1888-95; *d.* 1895.
 1080. Collins, Rev. W. B., B.A. Dub. N.-W.P., from 1888.
 1081. Cullen, Rev. J. A. Isl. Bengal, from 1888.
 1082. Johnston, Rev. A. E., B.D. Dub. N.-W.P., 1888-98.
 1083. Knox, Rev. H. C., M.A. Oxf. Fuh-Kien, 1888-90.
 1084. Phillips, Rev. H. S., M.A. Camb. Fuh-Kien, from 1888.
 1085. Ellis, F. T. Palestine, from 1888.
 1086. Kennedy, Rev. R. J. Isl. B.A. Lond. and Camb. Punjab, 1888-93; N.-W.P., 1893-95, and from 1900; Bengal, 1895-1900.
 1087. Lawrence, Rev. F. Isl. Punjab, 1888-1900.
 1088. Rice, Rev. W. A., M.A. Camb. Punjab, 1888-94; Persia, from 1894.
 1089. Carless, Rev. H., M.A. Camb. Persia, 1888-98; *d.* 1898. [1898.]
 1090. Thompson, Rev. J., M.A. Camb. Travancore, 1888-98; Ceylon, from
 1091. Wheatley, Rev. E. P., Royal Univ. Ireland. Mid China, 1888-98.
 1092. Harvey, Rev. T. H., M.A. Oxf. Mid China, 1888-90; *d.* 1890.
 1093. Cook, Rev. A., M.A. Manitoba. N.-W. Canada, 1888-98.
 1094. Inkster, Rev. R. Emm. Coll., Pr. Albert. N.-W. Canada, from 1888.

1889

1095. Kidd, Rev. R., M.A. Dub. Yoruba, 1889-94.
 1096. Donne, S. W. Bengal, from 1889.
 1097. Le Feuvre, Rev. A. Isl. Bengal, from 1889.
 1098. Bowman, Rev. A. H., M.A. Dur. Bengal, 1889-91; W. India, 1893-98.
 1099. Eustace, M., B.A., M.D. Dub. Persia, 1889-92; Punjab, 1892-99.

1100. Corker, A. W. B. Columbia, from 1889.
1101. Steggall, Rev. A. R., M.A. Dur. E. Africa, from 1889.
1102. Perry, Rev. E. J., M.A. Oxf. Ceylon, 1889-90; *d.* 1890.
1103. Waltenberg, Rev. T. R., B.A. Dur., M.A. Oxf. Madras, 1889-94.
1104. Eytton-Jones, Rev. H. M., M.A. Camb. Fuh-Kien, 1889-1900. ✓
1105. Charlton, Rev. I. W., M.A. Camb. Bengal, from 1889.
1106. Leversuch, Rev. E. Isl. Sierra Leone, 1889-94; *d.* 1894.
1107. Farrow, Rev. S. S. Isl. Yoruba, 1889-96.
1108. Burt, Rev. F. Isl. E. Africa, from 1889.
1109. Stileman, Rev. C. H., M.A. Camb. Persia, from 1889.
1110. Parry, Rev. A. A. Isl. W. India, 1889-98.
1111. Thorne, Rev. C. W. Isl. M.A. Dur. W. India, from 1889.
1112. Gwinn, Rev. F. B. Isl. Bengal, 1889-97.
1113. Shaul, P. H. Isl. Bengal, from 1889.
1114. Wallace, Rev. W., M.A. Dub. Bengal, 1889-98.
1115. Etheridge, Rev. F. Isl. Bengal, from 1889.
1116. Abigail, Rev. W. J. Isl. Sindh, from 1889.
1117. Hoare, Rev. H. J. Isl. B.A. Dur. Punjab, from 1889.
1118. McKenzie, Rev. D. J. Lond. Coll. Div. Punjab, from 1889.
1119. Goodman, Rev. A. E. Isl. Telugu Mn., from 1889.
1120. Pavey, Rev. J. C. J. Isl. Telugu Mn., 1889-95.
1121. Douglas, Rev. E. A., M.A. Camb. Tinnevely, from 1889.
1122. Storrs, Rev. A. N. C., B.A. Camb. Tinnevely, from 1889.
1123. Fall, Rev. J. W., M.A. Camb. Ceylon, 1889-97. ✓
1124. Beauchamp, Rev. E. B., Lond. Coll. Div. S. China, from 1889.
1125. Anderson, Rev. J. G., B.D. Manitoba. N.-W. Canada, from 1889. [1889.
1126. McDonald, Rev. D. D., Emm. Coll., Pr. Albert. N.-W. Canada, from ✓
1127. Moule, A. J. H., B.A. Camb. Mid China, from 1889.
1128. Moule, W. A. H. Mid China, from 1889. [1889-95.
1129. Wright, Rev. A. A. H. Emm. Coll., Pr. Albert. N.-W. Canada,

1890

1130. Colborne, W. W., M.D. Lond. Isl. S. China, 1890-96; Japan, from 1897. ✓
1131. Hind, Rev. J., M.A. Camb. Japan, from 1890.
1132. Baskerville, Rev. G. K., M.A. Camb. Uganda, from 1890.
1133. Cotter, J. D. M., B.A. Camb. E. Africa, 1890; *d.* 1890.
1134. Pilkington, G. L., B.A. Camb. Uganda, 1890-97; *d.* 1897.
1135. Tugwell, Rt. Rev. H., B.A. Camb. Yoruba, 1890-94; Bp. in W. Eq. Africa, from 1894.
1136. Bennett, Rev. P. A. Isl. Niger, 1890-1900. [Niger, 1896; *d.* 1897.
1137. Dobinson, Ven. H. H., M.A. Oxf. Niger, 1890-97. Archdn. of the
1138. Eden, Rev. F. N., M.A. Camb. Niger, 1890-91.
1139. Harford-Battersby, C. F., M.A., M.D. Camb. Niger, 1890-92.
1140. Lewis, Rev. E., B.A. Camb. Niger, 1890-92.
1141. Bailey, H. J., M.B., C.M. Edin. Isl. Palestine, 1890-93.
1142. Dibben, Rev. A. E., M.A. Camb. Ceylon, from 1890.
1143. Tucker, Rt. Rev. A. R., D.D. Oxf. and Dur. Bp. in E. Eq. Africa, 1890-99; of Uganda, from 1899.
1144. Dermott, Rev. J. V. Isl. Uganda, 1890-92; *d.* 1892.
1145. Dunn, Rev. J. W. Isl. Uganda, 1890; *d.* 1890.
1146. Hill, Rev. J. W. H., B.A. Camb. Uganda, 1890; *d.* 1890.
1147. Smith, F. C. Isl. Uganda, 1890-92.
1148. Brooke, G. W. Niger, 1890-92; *d.* 1892.
1149. Napier-Clavering, Rev. H. P., M.A. Camb. Ceylon, 1890-1900.
1150. Humphrey, Rev. W. J., M.A. Camb. Sierra Leone, 1890-98; killed, 1898.
1151. Adams, Rev. A. J. F., M.A. Oxf. Travancore, 1890-1898; *d.* 1898.
1152. Buxton, Rev. Barclay F., M.A. Camb. Japan, from 1890.
1153. Lockett, Rev. A. G., B.A. Lond. Bengal, from 1890.
1154. Carpenter, Rev. J. N., M.A. Camb. Isl. N.-W.P., from 1890.

1155. Keet, Rev. A. E. Isl. N.-W.P., 1890-93.
 1156. McLean, Rev. W. Isl. and B.A. Dur. N.-W.P., from 1890.
 1157. Wright, Rev. H. F., M.A. Oxf. Isl. Punjab, 1890-94; *d.* 1894.
 1158. McClelland, Rev. T., B.A. Dub. Fuh-Kien, 1890-97.
 1159. Walshe, Rev. W. G. Isl. B.A. Dur. Mid China, from 1890.
 1160. Bleby, Rev. H. L. Isl. Japan, from 1890.
 1161. Lang, Rev. D. M., M.A. Camb. Japan, from 1890.
 1162. Warren, Rev. C. T., B.A. Camb. Isl. Japan, from 1890.
 1163. Proctor, Rev. W. G. Isl. N.-W.P., from 1890.
 1164. Goodwin, Rev. J. W. Isl. N.-W.P., from 1890.
 1165. Jackson, E. R. N.-W.P., 1890-94; *d.* 1894.
 1166. Greaves, Rev. G. H. V., B.A. Camb. Uganda, 1890-91; *d.* 1891.
 1167. Sandys, Rev. E. T., M.A. Camb. Bengal, from 1890.
 1168. Bellerby, Rev. E., M.A. Camb. Travancore, from 1890.
 1169. Tyndale-Biscoe, Rev. C. E., M.A. Camb. Kashmir, from 1890.
 1170. Davies, Rev. D. Isl. Punjab, 1890-94.
 1171. Gouldsmith, Rev. H., M.A. Oxf. Bengal, 1890-1900.
 1172. Molony, Rev. H. J., B.A. Camb. Cent. Prov., India, from 1890.
 1173. Mears, W. P., M.A., M.D. Dur. Fuh-Kien, 1890-93.
 1174. Haythornthwaite, Rev. J. P., M.A. Camb. N.-W.P., from 1890.
 1175. Swann, Rev. S., M.A. Camb. Japan, 1890-95.
 1176. Browning, F. W., L.R.C.P. & S. Edin. Isl. Mid China, 1890-92.
 1177. Hunt, H. J. Uganda, 1890; *d.* 1890.
 1178. Chappell, Rev. A. F. St. Aidan's. Japan, 1890-96.
 1179. Nettleship, C. Japan, from 1890.
 1180. Williams, Rev. H. W., M.A. Camb. N. Zealand, from 1890.
 1181. Pritchard, Rev. T. H., B.D. Manitoba. N.-W. Canada, from 1890.
 1182. Hartland, C. H. N.-W. Canada, 1890-95.
 ——— Bailey, J. A. See under 1899, No. 1562.

1891

1183. Adeney, Rev. F. F., B.A. Camb. Palestine, 1891-93; Egypt, from 1893.
 1184. Smith, Rt. Rev. J. Taylor. Lond. Coll. Div. D.D. Lamb. and Dur. W. Africa, 1890-1896; Bp. of Sierra Leone, from 1897.
 1185. Callender, R., B.A. Camb. Niger, 1891-93.
 1186. Roberts, W. H., B.A. Camb. Niger, 1891-93.
 1187. Collins, W. Uganda, 1891-92.
 1188. Hubbard, Rev. E. H. Isl. Uganda, 1891-98; *d.* 1898.
 1189. Wright, G. R.M., M.R.C.S. Eng., L.R.C.P. Lond. Isl. Uganda, 1891-93; Palestine, from 1893.
 1190. Lucas, Rev. J. R. Isl. N.-W. Canada, from 1891.
 1191. Newnham, Rt. Rev. J. A., D.D. Manitoba. N.-W. Canada, 1891-93; Bp. of Moosonee, from 1893.
 1192. Gordon, H. F. E. Africa, 1891-93.
 1193. Lankester, A. C., M.D. Lond. Punjab, from 1891.
 1194. Marriott, Rev. R. B., B.A. Camb. Bengal, 1891-98.
 1195. Palmer, Rev. J. J. B., B.A. Camb. Travancore, from 1891.
 1196. Brown, Rev. D. M. Isl. Bengal, from 1891.
 1197. Jackson, Rev. H. J. Isl. Bengal, from 1891.
 1198. Wigram, Rev. E. F. E., M.A. Camb. Punjab, from 1891.
 1199. Breed, Rev. F. W. Isl. B.A. Dur. Tinnevely, from 1891.
 1200. Paterson, Rev. J. M., M.A. Camb. N.-W.P., from 1891. [1895.
 1201. Liggins, Rev. A. V. Isl. Mid China, 1891-94; Palestine, 1894-95; *d.*
 1202. Jackson, Rev. O. M. St. Bees. W. China, from 1891.
 1203. Callum, Rev. D. A. Isl. W. China, from 1891.
 1204. Gray, Rev. J. S., M.A. Camb. N.-W.P., 1891-99.
 1205. Price, Rev. Ll. G. S., M.A. Dub. Tinnevely, from 1891.
 1206. Carter, Rev. J., M.A. Camb. Ceylon, 1891-99.
 1207. Vardon, E. B. Isl. W. China, 1891-95.

- 1208. Baker, Rev. R. Isl. N.-W.P., from 1891.
- 1209. Crabtree, Rev. W. A., B.A. Camb. Isl. Uganda, from 1891.
- 1210. Redman, J. H. E. Africa, 1891-92; *d.* 1892.
- 1211. Sheehan, T. M. Isl. Egypt, 1891-92.
- 1212. Günther, C. A., Lond. Coll. Div. Uganda, 1891-94.
- 1213. Bennett, Rev. C., M.A. Dur. S. China, 1891-1900.
- 1214. Phillips, Rev. A. A. W. China, from 1891.
- 1215. Laird, F., L.R.C.P. & S. Edin. Egypt, 1891-93. [1891.]
- 1216. Robinson, Rev. H. St. John's Coll., Manitoba. N.-W. Canada, from
- 1217. Southam, J. N.-W. Canada, 1891-94.
- 1218. Warwick, Rev. A. J. N.-W. Canada, from 1891.

1892

- 1219. Wood, Rev. P. G. Lond. Coll. Div. Egypt, 1892-97.
- 1220. Campbell, G. R. Punjab, 1892; *d.* 1892.
- 1221. Pennell, T. L., M.D. Lond. Isl. Punjab, from 1892.
- 1222. Price, Rev. E. D., M.A. Dub. N.-W.P., from 1892.
- 1223. Heinekey, Rev. H. E. Lond. Coll. Div. Ceylon, from 1892.
- 1224. Wise, W. H. Tinnevely, 1892-98; *d.* 1898.
- 1225. Totty, Rev. B. Isl. N.-W. Canada, from 1892.
- 1226. Briggs, J. H. Isl. E. Africa, from 1892.
- 1227. Fisher, Rev. A. B. Isl. Uganda, from 1892.
- 1228. Leakey, Rev. R. H., B.A. Camb. Uganda, from 1892.
- 1229. McGregor, A. W. Clapham. E. Africa, from 1892.
- 1230. Nickisson, J. P. Uganda, 1892-96; *d.* 1896.
- 1231. Welchman, Rev. W., M.A. Camb. Ceylon, 1892-99.
- 1232. Dodds, Rev. M. A. Lond. Coll. Div. Yoruba, 1892-93.
- 1233. Walton, Rev. W. G. Isl. N.-W. Canada, from 1892.
- 1234. Millar, Rev. E., M.A. Camb. Uganda, from 1892.
- 1235. Proctor, Rev. H. Isl. Niger, from 1892.
- 1236. Hewitt, Rev. J. F. Isl. B.A. Dur. Bengal, from 1892.
- 1237. Clarke, Rev. C. B., M.A. Camb. Bengal, from 1892.
- 1238. Sheldon, Rev. A. H., M.A. Camb. Tinnevely, 1892-95; *d.* 1895.
- 1239. Peachey, Rev. R. W. Isl. Telugu Mn., from 1892.
- 1240. Jays, T. Isl. Yoruba, from 1892.
- 1241. Toase, Rev. F. G. Kg.'s Coll. Lond. Yoruba, 1892-99.
- 1242. Wilson, G. D. Niger, 1892-96.
- 1243. Field, Rev. C. H. A., M.A. Camb. Punjab, from 1892.
- 1244. Greene, R. V. Punjab, 1892-98.
- 1245. Davies, Rev. G. H. Isl. S. China, 1892-96.
- 1246. Warren, Rev. J. A. F., M.A. Dub. N.-W.P., from 1892.
- 1247. Fraser, Rev. W. Newby. Lond. Coll. Div. N.-W.P., 1892-1900.
- 1248. Penn, Rev. W. C., M.A. Oxf. Telugu Mn., from 1892.
- 1249. Gough, Rev. C. M., M.A. Camb. Punjab, from 1892.
- 1250. Simmons, Rev. S. M. Isl. Ceylon, from 1892.
- 1251. Carus-Wilson, E. J. Ceylon, 1892-99.
- 1252. Fortune, P. Mid China, 1892-93.
- 1253. Jose, Rev. G. H. Mid China, 1892-99.
- 1254. Coates, Rev. R. E., B.A. Manitoba. N.-W. Canada, from 1892.
- 1255. Prewer, Rev. G. St. John's Coll., Manitoba. N.-W. Canada, 1892-97.
- 1256. Pritchard, Rev. C. J. N.-W. Canada, from 1892.
- 1257. Swainson, Rev. F. N.-W. Canada, 1892-97.
- West, J. J. See under 1899, No. 1563.

1893

- 1258. Bourdillon, Rev. F. W. Isl. Bengal, from 1893.
- 1259. Harrison, J. C. Isl. N.-W.P., from 1893.
- 1260. Jones, Rev. F. M., B.A., N.Z. Yoruba, from 1893.
- 1261. Redman, Rev. A. E. Isl. Sindh, from 1893.

1262. Sterling, Rev. R., B.A., M.B., B.S. Dur. Palestine, from 1893.
 1263. Hogan, Rev. W. B. Columbia, 1893-99.
 1264. Rowling, Rev. F. Isl. Uganda, from 1893.
 1265. Fletcher, T. B. Isl. Uganda, from 1893.
 1266. Sugden, Rev. H. R., M.A. Oxf. Uganda, 1893-98.
 1267. Dennis, Rev. T. J. Isl. Niger, from 1893.
 1268. Clowes, E. G. Isl. Bengal, 1893-96.
 1269. Consterdine, Rev. R. H., B.A. Camb. Japan, from 1893.
 1270. Warren, Rev. H. G., B.A. Camb. Isl. Japan, from 1893.
 1271. Barton, Rev. C. E., B.A. Camb. Punjab, from 1893.
 1272. Challis, Rev. J. M., M.A. Camb. N.-W.P., from 1893.
 1273. Birney, Rev. H. W. V. Isl. N.-W.P., from 1893.
 1274. Bennett, Rev. H. Isl. N.-W.P., from 1893.
 1275. Fryer, J. Isl. Cent. Prov., India, from 1893.
 1276. Alvarez, T. E., B.A. Oxf. Sierra Leone, from 1893.
 1277. Smyth, R., B.A., M.B., B.Ch., Dub. Mid China, from 1893.
 1278. Star, Rev. L. H. F., M.A. Dub. Fuh-Kien, from 1893.
 1279. Fitzpatrick, Rev. T. H., M.A. Camb. Madras, 1893-1900.
 1280. Adams, W. F., Kg.'s Coll. Lond., M.R.C.S. Eng., L.R.C.P. Lond. Punjab, from 1893. [1893.]
 1281. Summerhayes, J. O., M.R.C.S. Eng., L.R.C.P. Lond. Punjab, from 1893.
 1282. Parker, Rev. W. P. Isl. Bengal, from 1893.
 1283. Hughesdon, Rev. C. Isl. Bengal, from 1893.
 1284. Hamshire, Rev. J. E. Isl. E. Africa, from 1893.
 1285. McKay, J. Isl. Yoruba, from 1893.
 1286. Fry, E. Isl. Yoruba, from 1893.
 1287. Watney, Rev. C. E., B.A. Camb. Niger, 1893-95; *d.* 1895.
 1288. Sealey, Rev. A. E. Isl. Niger, 1893-94; *d.* 1894.
 1289. Mathias, Rev. E. W., B.A. Camb. Niger, 1893-94; *d.* 1894.
 1290. Tugwell, H. C. Bengal, 1893-96; *d.* 1896.
 1291. Hensley, Rev. E. A., M.A. Camb. N.-W.P., from 1893.
 1292. Dixon, Rev. W. H., M.A. Oxf. W. India, 1893-1900; *d.* 1900.
 1293. Fremantle, Rev. W. A. C., M.A. Oxf. N.-W.P., 1893-94; *d.* 1894.
 1294. Parrott, F. Japan, 1893-94.
 1295. Marsh, Rev. T. J., Wycliffe Coll., Toronto. N.-W. Canada, from 1893.
 1296. Stocken, Rev. H. W. G. N.-W. Canada, from 1893.
 1297. Stringer, Rev. I. O., B.A. Toronto. N.-W. Canada, from 1893.

1894

1298. Hawkins, Rev. J. C. McL., M.A. Camb. Tinnevely, from 1894.
 1299. Doulton, E. W. E. Africa, from 1894.
 1300. Wilson, Rev. D. M., M.A. Oxf. Palestine, from 1894. [1900.]
 1301. Hollins, Rev. J. G. B., M.A. Oxf. Palestine, 1894-96; Egypt, 1897-
 1302. Carr, D. W., B.A., M.B., B.C., Camb. Persia, from 1894. [1895.]
 1303. Godson, Rev. W. E., M.A. Oxf. Yoruba, 1894-95; Mid China, from
 1304. Parker, J. C. Isl. N.-W. Canada, 1894-95; *d.* 1895.
 1305. Lewin, H. B. Isl. Uganda, from 1894.
 1306. Lloyd, A. B. Isl. Uganda, from 1894.
 1307. Pike, Rev. A. J., B.A. Camb. Uganda, 1894-98.
 1308. Blackledge, Rev. G. R. Isl. Uganda, from 1894.
 1309. Hardman, E. H. Isl. Niger, 1894-96.
 1310. Nott, L. H. W. Isl. Niger, 1894-98.
 1311. Thomas, E. A. J. Isl. Niger, from 1894.
 1312. Parfit, Rev. J. T. Isl. Turkish Arabia, from 1894.
 1313. Rhodes, Rev. E. Isl. Punjab, from 1894.
 1314. Mould, Rev. H. Isl. N.-W.P., 1894-1900.
 1315. Peck, Rev. H. J., B.A. Camb. N.-W.P., 1894-96.
 1316. Heywood, Rev. R. S., M.A. Camb. W. India, from 1894.
 1317. Davis, Rev. T. Isl. W. India, from 1894.

- 1318. Askwith, Rev. F. N., M.A. Camb. Travancore, from 1894. ✓
- 1319. Phelps, Rev. A. Isl. Mid China, from 1894.
- 1320. Canney, Rev. D. A., Lond. Coll. Div. Punjab, 1894-98.
- 1321. Hughesdon, Rev. E. Isl. Mid China, 1894-97; *d.* 1897. ✓
- 1322. Niven, Rev. G. C., L.Th. Dur. Japan, from 1894.
- 1323. Kestin, Rev. A. C. Isl. Bengal, from 1894.
- 1324. Noakes, Rev. E. T. Isl. Bengal, from 1894.
- 1325. Mylrea, Rev. C. G., B.A. Camb. Bengal, from 1894.
- 1326. Robins, Rev. E. F. Isl. Punjab, 1894-97.
- 1327. Cobb, Rev. W. F., M.A. Camb. Punjab, from 1894.
- 1328. Russell, Rev. T., M.A. Camb. N.-W.P., from 1894.
- 1329. Freeman, Col. T. A., M.A. Oxf. W. India, 1894-1900; *d.* 1900.
- 1330. Hickman, Rev. J. A. W. China, from 1894.
- 1331. Knipe, W. L. L. W. China, from 1894.
- 1332. Matheson, Rev. J. R. N.-W. Canada, from 1894.
- 1333. Weaver, Rev. C. R., Wycliffe Coll., Toronto. N.-W. Canada, from 1894.
- 1334. White, Rev. W. G. N.-W. Canada, from 1894.
- 1335. Stobie, W. Isl. Punjab, 1894-99; *d.* 1899.
- 1335A. Faries, Rev. R. Montreal Theo. Coll. N.-W. Canada, from 1894.

1895

- 1336. Hill, L. G., M.R.C.S. Eng., L.R.C.P. Lond. S. China, from 1895.
- 1337. Kember, A. T., F.R.C.S., L.R.C.P. Edin. M. China, from 1895. [1900.
- 1338. Causton, Rev. E. A., M.A. Camb. Punjab, 1895-99; N.-W.P., from
- 1339. Cropper, J., M.A., M.B., B.C., Camb. Palestine, 1895-1900.
- 1340. Maynard, R. A. E. Africa, from 1895. [1895.
- 1341. Buckley, Rev. T. R., B.A., LL.B., Royal Univ., Ireland. Uganda, from
- 1342. Hall, Rev. M. J., B.A. Camb. Uganda, 1895-1900; *d.* 1900.
- 1343. Purvis, J. B. Isl. Uganda, 1895-99.
- 1344. Vale, L. J. E. Africa, from 1895.
- 1345. Wilson, Rev. A. Isl. Uganda, from 1895.
- 1346. Wright, Rev. F. H. Isl. Uganda, from 1895.
- 1347. Verbi, V. V. E. Africa, from 1895.
- 1348. Blackett, Rev. A. R., B.A. Sydney. Persia, from 1895.
- 1349. Johnson, F., M.B. Lond., F.R.C.S. Isl. Palestine, from 1895.
- 1350. Hooton, Rev. W. S., B.A. Camb. Tinnevely, 1895-97.
- 1351. Jessop, S. J. Isl. Bengal, from 1895.
- 1352. Fincher, Rev. E. H., Lond. Coll. Div. E. Africa, from 1895.
- 1353. Heselwood, J. Isl. E. Africa, from 1895.
- 1354. Smith, A. Isl. Yoruba, 1895-96; *d.* 1896.
- 1355. Blackwood, H. Isl. N.-W.P., from 1895.
- 1356. Bland, Rev. F. E. Isl. Fuh-Kien, from 1895.
- 1357. Cassels, Rt. Rev. W. W., B.A. Camb. Bp. in W. China, from 1895.
- 1358. Clarke, Rev. A. C., M.A. Camb. Isl. Punjab, from 1895.
- 1359. Claxton, H. B. Isl. Punjab, from 1895.
- 1360. Crockett, Rev. A. W., M.A. Camb. Bengal, 1895-97.
- 1361. Cutten, Rev. J. A. Isl. Fuh-Kien, 1895-97; Japan, 1897-99.
- 1362. Grant, Rev. C., M.A. Camb. Bengal, from 1895.
- 1363. Hack, Rev. R. Isl. N.-W.P., from 1895.
- 1364. Jacob, Rev. H. T., B.A. Lond. Isl. W. India, 1895-98; *d.* 1898.
- 1365. Kitley, Rev. H. Isl. Bengal, 1895-99.
- 1366. Morse, Rev. S. R., M.A. Camb. Bengal, from 1895.
- 1367. Rowlands, Rev. H. F., B.A. Oxf. Punjab, from 1895.
- 1368. Ryde, Rev. R. W., M.A. Camb. Isl. Ceylon, from 1895.
- 1369. Sinkar, Rev. R., M.A. Camb. Sindh, from 1895.
- 1370. Wathen, Rev. W. M. H., Lond. Coll. Div. Telugu Mn., 1895-97.
- 1371. Welchman, Rev. R. H., B.A. Camb. Punjab, 1895-98.
- 1372. Woodward, Rev. H. Isl. Japan, from 1895.
- 1373. Boyd, Rev. J. R. S., B.A. Toronto. Fuh-Kien, from 1895.
- 1374. Buckland, F. N.-W. Canada, 1895-99.

1375. Norquay, Rev. A. T., B.A. Manitoba. N.-W. Canada, from 1895.
 1376. Camsell, C., B.A. Manitoba. N.-W. Canada, 1895-97.
 1377. Currie, Rev. D. N.-W. Canada, 1895-1900.
 1378. Hockley, Rev. E. F., B.A. Toronto. N.-W. Canada, 1895-99.
 1379. Reazin, H. Le R., M.B. N.-W. Canada, 1895-96.
 1380. Robertson, Rev. W., Wycliffe Coll., Toronto. N.-W. Canada, from 1895.
 1381. Whittaker, Rev. C. E., Wycliffe Coll., Toronto. N.-W. Canada, from 1895.

1896

1382. Allen, Rev. F. S. Isl. Sierra Leone, 1896-97; *d.* 1897.
 1383. Hamlyn, Rev. N. T., L.Th. Dur. Yoruba, from 1896.
 1384. Moule, Rev. H. W., B.A. Camb. Mid China, from 1896.
 1385. Baldwin, Rev. J. M., M.A. Toronto. Japan, from 1896.
 1386. Hamilton, Rev. H. J., B.A. Toronto. Japan, from 1896.
 1387. Robinson, Rev. J. C., Wycliffe Coll., Toronto. Japan, from 1896.
 1388. Elwin, Rev. E. H., M.A. Oxf. Sierra Leone, from 1896.
 1389. Taylor, Rev. J. N.-W. Canada, from 1896.
 1390. Sampson, C. G. Isl. N.-W. Canada, 1896-1900.
 1391. Caldwell, T. Isl. Sierra Leone, from 1896.
 1392. Flewelling, F. F., Wycliffe Coll., Toronto. N.-W. Canada, 1896-98.
 1393. Wilson-Hill, Rev. E. F. Isl. Niger, from 1896.
 1394. Macintyre, Rev. J. L. Isl. Niger, 1896-98; Egypt, from 1899.
 1395. Johnston, Rev. J. N.-W. Canada, from 1896.
 1396. Ascah, Rev. A. C., Montreal Theo. Coll. N.-W. Canada, 1896-98.
 1397. Callis, Rev. J. S., B.A. Camb. Uganda, 1896-97; *d.* 1897.
 1398. Clayton, Rev. H., M.A. Camb. Isl. Uganda, from 1896.
 1399. Cook, A. R., B.A. Camb., M.B. Lond. Uganda, from 1896.
 1400. Parker, Rev. W. E. Isl. E. Africa, from 1896.
 1401. Tegart, Rev. H. W. Isl. Uganda, from 1896.
 1402. Weatherhead, Rev. H. W., B.A. Camb. Isl. Uganda, from 1896.
 1403. Whitehouse, A. Isl. Uganda, 1896-1900.
 1404. Wigram, Rev. B. E., M.A. Camb. Uganda, 1896-98.
 1405. Fothergill, Rev. C. D., M.A. Camb. Punjab, 1896-98.
 1406. Andrews, W. Isl. W. China, from 1896.
 1407. Squibbs, Rev. W., L.R.C.P. & S. Edin. Isl. W. China, from 1896.
 1408. Butterworth, Rev. A. Isl. N.W.P., from 1896.
 1409. Durrant, Rev. H. B., M.A. Camb. N.-W.P., from 1896.
 1410. Petch, Rev. C. C. Isl. N.-W.P., from 1896.
 1411. Storrs, Rev. A. H., B.A. Camb. Punjab, from 1896.
 1412. Williamson, Rev. W. J. Isl. Telugu Mn., from 1896.
 1413. Browne, A. H., M.B., C.M., Glas. Punjab, from 1896.
 1414. Gray, Rev. W. R., M.A. Oxf. Isl. Japan, from 1896. [*d.* 1900.
 1415. Russell, Rev. E. Bachelor. Lond. Coll. Div. Travancore, 1896-97;
 1416. Bousfield, Rev. C. E., B.A. Camb. M. China, 1896-98.
 1417. Hamilton, Rev. J., B.A. Dub. Ceylon, 1896-97.
 1418. Hamond, F. E. Isl. Japan, from 1896.
 1419. Painter, Rev. S. Japan, from 1896.
 1420. Syngé, Rev. S., B.A., M.B., B.Ch. Dub. Fuh-Kien, from 1896.
 1421. Thompson, Rev. E. Isl. Mid China, from 1896.
 1422. Woods, T. B. Isl. Fuh-Kien, from 1896.
 1423. Holloway, W. Cent. Prov., India, from 1896.
 1424. Law, T. Cent. Prov., India, from 1896.
 1425. Butcher, Rev. L. B., B.A. Camb. Isl. W. India, from 1896.
 1426. Kamcké, W. V. R. Isl. Bengal, from 1896.
 1427. Moore, Rev. E. A. L., B.A. Oxf. Madras, from 1896.
 1428. Newbery, Rev. L. A. McC., B.A. Camb. Bengal, 1896-1900.
 1429. Roberts, Rev. E. G., M.A. Oxf. Isl. Telugu Mn., from 1896.
 1430. White, H., M.R.C.S. Eng., L.R.C.P. Lond. Persia, from 1896.
 1431. Simmonds, T. W. China, from 1896.
 1432. Bodry, J. E. Bengal, 1896-98.

1897

- 1433. Cox, Rev. W. S., B.A. Oxf. Sierra Leone, 1897-98; *d.* 1898.
- 1434. Hall, A. C., M.B., C.M., Edin. Egypt, from 1897.
- 1435. Townsend, Rev. H. C., B.A. Dub. Ceylon, from 1897.
- 1436. Harding, H. G. Isl. Palestine, from 1897.
- 1437. White, Rev. W. C. Fuh-Kien, from 1897.
- 1438. Palgrave, Rev. F. M. T., M.A. Oxf. B. Columbia, from 1897.
- 1439. Webber, F. Niger, 1897-1900.
- 1440. Webb, F. E., M.B. Melbourne. B. Columbia, 1897-1900.
- 1441. Force-Jones, Rev. R. Isl. Uganda, from 1897.
- 1442. Hattersley, C. W. Uganda, from 1897.
- 1443. Gane, H. F. Isl. Yoruba, from 1897.
- 1444. Wilson, J. C. R. Isl. Niger, from 1897.
- 1445. Hensley, Rev. C. G. Isl. Sierra Leone, from 1897.
- 1446. Smith, Rev. S. R. Isl. Niger, from 1897.
- 1447. Borup, K. E., Montreal Theo. Coll. Uganda, from 1897.
- 1448. Ecob, Rev. C. H. T. Isl. Uganda, from 1897.
- 1449. Maddox, H. E. Isl. Uganda, from 1897.
- 1450. Muller, W. Fuh-Kien, from 1897.
- 1451. Hodgson, G. H. Isl. W. India, from 1897.
- 1452. McIntosh, J. Isl. N.-W.P., from 1897. [Arabia, from 1897.]
- 1453. Sturrock, P. S., B.A. Oxf. and Camb., M.B., B.C. Camb. Turkish
- 1454. Walker, E. Isl. Cent. Prov. India, from 1897.
- 1455. Webber, Rev. P. Isl. N.-W.P., from 1897.
- 1456. Howe, Rev. S. W. C., B.A. Camb. Fuh-Kien, 1897-1900.
- 1457. Kitley, Rev. W. Isl. W. China, from 1897.
- 1458. Knight, Rev. J. W. Isl. Bengal, from 1897.
- 1459. Macdonald, Rev. J. I. Isl. Travancore, from 1897. [1897.]
- 1460. Mackenzie, Rev. M., B.A. Dub., M.B., C.M. Edin. Fuh-Kien, from
- 1461. Olsen, Rev. C. L., M.A. Dur. Bengal, from 1897.
- 1462. Outram, Rev. A., M.A. Camb. Isl. Rajputana, from 1897.
- 1463. Pakenham, H. R., B.A., M.B., B.Ch. Dub. Isl. Fuh-Kien, from 1897.
- 1464. Rowlands, Rev. F. W., B.A. Camb. Japan, from 1897.
- 1465. Sampson, A. T., M.B., C.M. Edin. Isl. Fuh-Kien, from 1897.
- 1466. Studdert, Rev. T. de C., M.A. Dub. Isl. Fuh-Kien, from 1897.
- 1467. Walsh, Rev. W. S., M.A. Dub. Fuh-Kien, from 1897.
- 1468. Heywood, W. B., B.A., M.B., B.C. Camb. Punjab, from 1897.
- 1469. Manley, Rev. C. A., Lond. Coll. Div. Palestine, from 1897.
- 1470. Pargiter, Rev. C. T. Isl. N.-W.P., from 1897.
- 1471. Pemberton, Rev. J. F., M.A. Camb. N.-W.P., from 1897.
- 1472. Mathison, Major G. H. F. Ceylon, from 1897.
- 1473. Waller, Rev. E. H. M., M.A. Camb. N.-W.P., from 1897.
- 1474. Barton, Rev. H. Isl. M. China, from 1897.
- 1475. Lankester, C. P., M.R.C.S. Eng., L.R.C.P. Lond. Punjab, from 1897.
- 1476. Rees, Rev. D. J., L.Th. Dur. E. Africa, from 1897. [from 1897.]
- 1477. Gould, Rev. S. H., M.D. Kingston, Canada. B.A. Toronto. Palestine,
- 1478. Smit, H. A., F.R.C.S., L.R.C.P. Edin. Isl. Punjab, 1897-1900; *d.* 1900.
- 1479. Lea, Rev. A., M.A. Toronto. Japan, from 1897.
- 1480. Gill, W. H. Camb. W. China, from 1897.
- 1481. Hipwell, W. E. H. S. China, from 1897.
- 1482. Lawrence, A. Dub. W. China, from 1897.
- 1483. Bassing, Rev. E. H. N.-W. Canada, from 1897.
- 1484. Hawkins, Rev. H. A. N. Zealand, from 1897.
- 1485. Owen, Rev. A. de B. N.-W. Canada, from 1897.
- 1486. Owen, Rev. C. H. P., B.A. Toronto. N.-W. Canada, 1897-1900.

1898

- 1487. Castle, Rev. H. Isl. Sierra Leone, from 1898.
- 1488. Harrison, Rev. D. C. W., Wycliffe Coll., Oxf. Punjab, 1898.

1489. Rogers, Rev. K. St. A., M.A. Oxf. E. Africa, from 1898.
 1490. Clayton, A. E., L.R.C.P. & S. Edin. Niger, 1898-1900.
 1491. Bilby, J. W. Isl. N.-W. Canada, from 1898.
 1492. Aitken, Rev. J. D. Isl. Niger, from 1898.
 1493. Denton, J. Sierra Leone, from 1898.
 1494. Wise, Rev. E. A. Isl. Niger, 1898-1900; *d.* 1900.
 1495. Iliff, Rev. A. S. China, from 1898.
 1496. Skeens, Rev. S. R. Isl. Uganda, from 1898.
 1497. Mackett, F. J. Niger, from 1898.
 1498. Walker, Rev. A. J., B.A. Camb. Mid China, from 1898.
 1499. Malcolm, Rev. N., M.A. Oxf. Persia, from 1898. [1898.
 1500. Miller, W. R. S., M.R.C.S. Eng., L.R.C.P. Lond. Hausaland, from
 1501. Carson, J. Isl. Yoruba, 1898-99.
 1502. Bunbury, Rev. G. A., M.A. Oxf. S. China, from 1898.
 1503. Goodchild, Rev. T., M.A. Wooster Univ., U.S.A. Mid China, from 1898.
 1504. Hamilton, E. A. Clapham. W. China, from 1898.
 1505. Nightingale, Rev. S. J. Isl. S. China, from 1898.
 1506. Cannon, Rev. E. Isl. Bengal, from 1898.
 1507. Hanan, Rev. W. J., B.A. Dub. Ceylon, from 1898.
 1508. Hickinbotham, J. H. Isl. Bengal, from 1898.
 1509. Johnson-Smyth, Rev. E., M.A. Dub. Punjab, from 1898.
 1510. Tanner, Rev. E. S. Isl. Telugu Mn., from 1898.
 1511. Elwin, Rev. W. H., B.A. Camb. Mid China, from 1898.
 1512. Markby, Rev. F. E., M.A. Camb. N.W.P., from 1898.
 1513. Wood, Rev. J. A., M.A. Camb. Punjab, from 1898.
 1514. Maule, Rev. F. B. Isl. Telugu Mn., 1898-1900; *d.* 1900.
 1515. Walton, Rev. W. Isl. N.W.P., from 1898.
 1516. Byrde, Rev. L., B.A. Camb. S. China, from 1898.
 1517. Gibbon, Rev. S. Isl. Palestine, 1898-99; *d.* 1899.
 1518. Thornton, Rev. D. M., B.A. Camb. Egypt, from 1898.
 1519. Richardson, Rev. A. E., M.A. Oxf. Hausaland, from 1898.
 1520. Ryder, Rev. J. C. Dudley, B.A. Camb. Hausaland, 1898-1900; *d.* 1900.
 1521. Moore, Rev. H. M., M.A. Camb. Bengal, from 1898.

1899

1522. Carmichael, T. A. Isl. N.W.P., from 1899.
 1523. Lasbrey, F. O., M.B., B.Ch. Edin. Egypt, from 1899.
 1524. Burns, G. E. Africa, from 1899.
 1525. Carr, A. J. Tinnevely, from 1899.

*Supplementary List of Missionaries who sailed between April 12, 1899
(Centenary Day), and December 31, 1900.*

1899

1526. Casson, Rev. G. H. Isl. Uganda, from 1899.
 1527. Cook, J. H., M.S., M.B. Lond. Uganda, from 1899.
 1528. Farthing, H. H. Isl. Uganda, from 1899.
 1529. Innes, W. G. S. Uganda, from 1899.
 1530. Purser, Rev. J. W. Isl. Uganda, from 1899.
 1531. Beach, J. G. W. China, from 1899.
 1532. Collison, Rev. W. B. Columbia, from 1899.
 1533. McQuaide, Rev. C. E., M.A. Dub. Punjab, from 1899.
 1534. Carpenter, Rev. J. B., B.A. Camb. Isl. Fuh-Kien, from 1899.
 1535. Gaunt, T., B.A. Camb. Isl. Mid China, from 1899.
 1536. Babington, S. N., M.R.C.S. Eng., L.R.C.P. Lond. Mid China, from 1899.
 1537. Patrick, Rev. V. H. Isl. Japan, from 1899.
 1538. Seward, A. E. Isl. W. China, from 1899.
 1539. Turner, P. J. Isl. W. China, from 1899.
 1540. Fellows, Rev. J. R. Isl. Punjab, from 1899.
 1541. Huddleston, F. J. Yoruba, from 1899.
 1542. Ashby, L., B.A. Camb. N.-W.P., from 1899.
 1543. Peters, E. Isl. N.-W.P., from 1899.

1544. Boyland, Rev. A. K., B.A. Dub. Persia, from 1899.
1545. Hamshire, Rev. E. E. Isl. Telugu Mn., from 1899.
1546. Gwynne, Rev. L. H., Lond. Coll. Div. Egypt, from 1899.
1547. Cheetham, J. N. Niger, from 1899.
1548. Coleman, F. D. Isl. Yoruba, from 1899.
1549. Dennis, E. Isl. Niger, from 1899.
1550. Owen, Rev. J. S. Isl. Yoruba, from 1899.
1551. Wilkinson, G., M.A., M.B., B.C. Camb. Fuh-Kien, from 1899.
1552. Gairdner, Rev. W. H. T., B.A. Oxf. Egypt, from 1899.
1553. Seccombe, S. H. E. Africa, 1899-1900; *d.* 1900.
1554. MacInnes, Rev. R., M.A. Camb. Egypt, from 1899.
1555. Burgin, J. R. Hausaland, from 1899.
1556. Gwyn, A. E. W. Bengal, from 1899.
1557. Holland, Rev. W. E. S., M.A. Oxf. N.-W.P., from 1899.
1558. Bennett, Rev. F. A., Bishopdale Coll., Nelson. N. Zealand, from 1899.
1559. Chapman, C. N. N.-W. Canada, from 1899.
1560. White, Rev. A. S., Wycliffe Coll., Toronto. N.-W. Canada, from 1899.
1561. Weston, H. J. Bengal, from 1887.
1562. Bailey, J. A. E. Africa, from 1890.
1563. West, J. J. Punjab, from 1892.

1900

1564. Butlin, Rev. J. P., B.A. Camb. W. India, from 1900.
1565. Savile, H. O. Isl. Uganda, from 1900.
1566. Laight, B. Isl. E. Africa, from 1900.
1567. Pilson, Rev. A. A., M.A. Oxf. Ceylon, from 1900.
1568. Laird, P. J. S. China, from 1900.
1569. Griffith, A. H., M.B., B.Ch., Edin. Isl. Persia, from 1900.
1570. Holland, H. T., M.B., B.Ch. Edin. Punjab, from 1900.
1571. Graham, P. G. E. Africa, from 1900.
1572. Cowburn, J. K. Sierra Leone, from 1900.
1573. Rowan, Rev. T., M.A. Dub. Sierra Leone, from 1900.
1574. Bennertz, Rev. R. S. Isl. N.-W.P., from 1900.
1575. Davies, E. C. Isl. Uganda, from 1900.
1576. Kemp, A. W. Isl. Uganda, from 1900.
1577. Phillips, C. J. Uganda, from 1900.
1578. Weatherhead, Rev. H. T. C., B.A. Camb. Isl. Uganda, from 1900.
1579. Willis, Rev. J. J., M.A. Camb. Uganda, from 1900.
1580. Basden, Rev. G. T. Isl. Niger, from 1900.
1581. Fraser, A. G., B.A. Oxf. Uganda, from 1900.
1582. Armitage, Rev. P., M.A. Camb. N.-W.P., from 1900.
1583. Ball, A. E. Isl. Niger, from 1900.
1584. Walker, Rev. W. H., M.A. Oxf. Persia, from 1900.
1585. Henwood, Rev. A. D. Isl. W. India, from 1900.
1586. McNeile, Rev. H., M.A. Oxf. W. India, from 1900.
1587. Abigail, Rev. A. H. Isl. Punjab, from 1900.
1588. Hodgkinson, Rev. W. Isl. N.-W.P., from 1900.
1589. Manley, Rev. G. T., M.A. Camb. N.-W.P., from 1900.
1590. Purser, G. A. Isl. Ceylon, from 1900.
1591. Vyse, G. C. Isl. N.-W.P., from 1900.
1592. Heaslett, Rev. S. Isl. Japan, from 1900.
1593. Rawlings, Rev. G. W. Isl. Japan, from 1900.
1594. Smith, Rev. H. J., B.A. Dur. W. India, from 1900.
1595. Rose, W., M.D. Manitoba. N.-W. Canada; from 1900.
1596. Stocken, Rev. S. J. Isl. N.-W. Canada, from 1900.
1597. Clark, Rev. S. H., M.A. Camb. Bengal, from 1900.
1598. Ealand, Rev. A. F., M.A. Camb. Bengal, from 1900.
1599. Butterfield, Rev. R. P. Isl. Ceylon, from 1900.
1600. Bargery, Rev. G. P. Isl. Hausaland, from 1900.
1601. Vischer, H., B.A. Camb. Hausaland, from 1900.
1602. Gaster, S., M.R.C.S., L.R.C.P. Punjab, from 1900.

II. WOMEN MISSIONARIES.

This list contains the names of all women missionaries of the Society, and, so far as known, the institutions where they were trained. Then follow, as in List I., the Mission and period of service. In the case of those who married missionaries of the Society, the fact is mentioned, and a reference given to the number of such male missionary in List I. In most of these instances the period of service terminated at the same date as that of the husband, if death did not occur before. In some instances, however, the widow remained in, or returned to, the field, and in such cases the facts are stated and the period of service as a widow given. In the case of widows of missionaries who were not on the list before their marriage, but continued in the Mission-field after the decease of their husbands, their names are entered under the year in which they started work after their husbands died. In a few cases, however, where the wife was assigned definite and responsible work amongst women and girls the entry is made under a year previous to the husband's death, either that of marriage (see Nos. 22 and 23), or later, when the special work was taken up (see No. 63); in such cases the year of the husband's death is given, so that for comparison with others, the period of service as a widow will easily be seen.

Abbreviations.—The University or College of the missionary is indicated thus: London, "Lond."; Glasgow, "Glas."; Home and Colonial Training College, "Home & Col. Tr. Coll."; in the case of ladies trained at "The Willows," Stoke Newington, at "The Olives," South Hampstead, or at the Society's Highbury Training Home, the words "Willows," "Olives," "Highbury," occur after their names; married, "*m.*"; died "*d.*"

1820

1. Bouffler, Mary. Sierra Leone, 1820; *d.* 1820.
2. Johnson, Hannah. Sierra Leone, 1820; *m.* No. 58, List I., 1822.

1821

3. Knight, Jane. Ceylon, 1821–23.

1822

4. Cooke, M.A. Bengal, 1822; *m.* No. 69, List I., 1823.
5. Bowden, Elizabeth. N.-W. Canada, 1822–23.

1823

6. Cortis, Hannah. Ceylon, 1823; *m.* No. 54, List I., 1823.

1827

7. Stratford, Mary Anne. Ceylon, 1827; *m.* No. 40, List I., 1827.

1829

8. Hart, Mrs. Hannah. N. Zealand, 1829; lost on voyage.

1831

9. Rackster, Mary Ann. Madras, 1831.
10. Nyländer, Hannah. Sierra Leone, 1831; *m.* No. 6, List III., 1838.
11. Nyländer, Anne Elizabeth. Sierra Leone, 1831; *m.* No. 181, List I., 1835.

1832

12. Coldham, Maria M. N. Zealand, 1832; *m.* No. 186, List I., 1835.

1833

13. Williams, Marianne. N. Zealand, 1833; *m.* No. 326, List I., 1843.
 14. Davis, Serena. N. Zealand, 1833-44.
 15. Davis, Mary Ann. N. Zealand, 1833; *m.* No. 168, List I., 1833.

1836

16. Yate, Sarah. N. Zealand, 1836-37.
 17. Owen, —. Zululand, 1836-40.

1838

18. Wilcox, Maria Christiana. Syra, 1838; *m.* No. 257, List I., 1840.
 19. Fox, Susannah. Trinidad, 1838; *m.* No. 256, List I., 1838.
 20. Elliott, Ann G. Jamaica, 1838; *m.* No. 239, List I., 1839.

1839

21. Davis, Frances S. W. India, 1839-42.

1840

22. Beale, Mrs. Mary. W. Africa, 1840; wife of No. 248, List I., who *d.* 1856; *d.* 1866. [who *d.* 1846.
 23. Johnson, Mrs. Amelia. Travancore, 1840-55; wife of No. 243, List I.,
 24. Swinborne, Elizabeth Emma. Bengal, 1840; *m.* No. 295, List I., 1841.

1841

25. Lewis, Harriet. Egypt, 1841-44.
 26. Bailey, Sophia Elizabeth. Ceylon, 1841; *m.* No. 272, List I., 1842.

1842

27. Durnford, Mrs. A. N.-W.P., 1842-44.

1843

28. Baker, Sophia. N. Zealand, 1843-47.
 29. Morris, Anne Christiana. Sierra Leone, 1843; *m.* No. 250, List I., 1845.
 30. Phillips, Eliza. Sierra Leone, 1843; *m.* No. 320, List I., 1843.
 31. Dietrich, —. Sierra Leone, 1843; *d.* 1844.

1844

32. Giberne, Caroline Cuffley. Tinnevely, 1844-62; *d.* 1885.

1846

33. Hobbs, Sophia. Tinnevely, 1846; *m.* No. 358, List I., 1846.
 34. Hehlen, M. Sophia. Sierra Leone, 1846-62.

1847

35. Smith, Jane Mary. Tinnevely, 1847; *m.* No. 214, List I., 1847.
 36. Hawkins, —. Tinnevely, 1847-49.

1848

37. Sass, Julia Emily. Sierra Leone, 1848-69; *d.* 1891. [I., who *d.* 1850.
 38. Clemens, Mrs. Sabina Peter. Sierra Leone, 1848-69; wife of No. 389, List
 39. Eschemaier, Wilhelmina. Sierra Leone, 1848; *m.* No. 308, List I., 1848.

1849

40. Hobbs, Mary Jane. Tinnevely, 1849 ; *m.* No. 546, List I., 1854.
 41. Hansford, Mary Ann. Travancore, 1849 ; *m.* No. 187, List I., 1855.
 42. Newman, —. Madras, 1849-52.

1851

43. Jerrom, Mrs. Sarah (widow of No. 376, List I.). West India, 1851-62 ;
d. 1862.

1852

44. Apthorpe, —. Yoruba, 1852-53.
 45. Bomwetsch, —. Bengal, 1852-57.

1853

46. Wilkinson, M. E. Sierra Leone, 1853-57.

1854

47. Darling, Jessie Jean. Tinnevely, 1854-55.

1856

48. Bleüler, Babette. Sierra Leone, 1856 ; *m.* No. 532, List I., 1858.

1857

49. Ellwanger, Louise. N. India, 1857-94 ; *d.* 1896.
 50. Meredith, Ellen Williams. Home & Col. Tr. Coll. Tinnevely, 1857-61.

1858

51. König, Henrietta Eliza. Sierra Leone, 1858 ; *m.* No. 535, List I., 1862.
 52. Bywater, Maria Roberts. Sierra Leone, 1858-76 ; *m.*, 1863, to No. 575,
 List I., who *d.* 1870.

1859

53. Richards, Mary. Home & Col. Tr. Coll. Tinnevely, 1859-65.

1860

54. Freymuth, Annie. Sierra Leone, 1860-65.
 55. Sherwood, Annie. N.-W.P., 1860 ; *m.* No. 563, List I., 1861.

1861

56. Hooper, Jane. N.-W.P., 1861-64 ; rejoined as Mrs. Low, N.-W.P.,
 1871-75 ; Palestine, 1884-97.

1863

57. Hawksworth, Mrs. Ann (widow of No. 299, List I.). Travancore, 1863-82 ;
d. 1882.
 58. Kleiner, —. Sierra Leone, 1863-68 ; *d.* 1868.

1864

59. Adcock, Elizabeth. Sierra Leone, 1864-66.
 60. Neele, Henrietta Jemima. Bengal, from 1864.

1865

61. Caspari, Jane. Sierra Leone, 1865-78 ; Japan, 1883-88 ; *d.* 1888.
 62. Smith, E. China, 1865-68.

1866

- 63. Thomas, Mrs. Mary, Senr. ; wife of No. 229, List I., who *d.* 1870. Tinnevely, 1866-99 ; *d.* 1899.
- 64. Thomas, Frances Elizabeth. Tinnevely, from 1866.
- 65. Baker, Mrs. Amelia D. (widow of No. 38, List I.). Travancore, 1866-88 ; *d.* 1888.
- 66. Andrews, Mrs. Dorothea (widow of No. 493, List I.). S. India, 1866-71.

1867

- 67. Sharkey, Mrs. Anne Amelia (widow of No. 339, List I.). Telugu Mn., 1867-78 ; *d.* 1878.

1869

- 68. Thomas, Hannah Elizabeth. Sierra Leone, 1869-71.
- 69. Laurence, Matilda. Mid China, 1869-92 ; Japan, 1892-1900.
- 70. Zenker, Christine. N.-W.P., 1869-98 ; *d.* 1898.

1871

- 71. Vickers, Mrs. Mary Anne. S. India, 1871-93.
- 72. Ilott, Annie Catherine. Sierra Leone, 1871-73 ; *d.* 1893

1872

- 73. Elmslie, Mrs. M. A. B. (widow of No. 657, List I.). Punjab, 1872 ; *m.* No. 755, List I., 1881 ; *d.* 1882.
- 74. Caiger, Mrs. Catherine (widow of No. 531, List I.). Sierra Leone, 1872-74.

1873

- 75. Morris, E. W. India, 1873-91 ; *d.* 1892.
- 76. Hoernle, Maria Louise. N.-W.P., 1873-83.

1874

- 77. Shoard, Mary. Sierra Leone, 1874-80.

1875

- 78. Williams, L. A. Home & Col. Tr. Coll. Sierra Leone, 1875 ; *d.* 1875.
- 79. Schwarz, Charlotte. W. India, 1875-77.
- 80. Schwarz, Hermine. W. India, 1875-80.

1877

- 81. Cartman, Beatrice Mary. Sierra Leone, 1877-78 ; *m.* No. 927, List I., 1881.
- 82. Baker, Mary Frances. Travancore from 1877.

1878

- 83. Grime, Mrs. Maria Sophia (widow of No. 765, List I.). Punjab, from 1878.

1879

- 84. Reüther, Mrs. Adelheid A. T. (widow of No. 407, List I.). Punjab, 1879-85 ; *d.* 1885. [87 ; *d.* 1887.
- 85. Russell, Mrs. Mary Ann (widow of No. 382, List I.). Mid China, 1879-
- 86. Boyd, Annette Jamieson. Yoruba, 1879 ; *m.* No. 598, List I., 1880.
- 87. Young, Mary. Ceylon, 1879 ; *m.* No. 446, List I., 1880.

1880

- 88. Chettle, Helen Ruth. Bengal, 1880-81.
- 89. Young, Catherine. Sierra Leone, 1880 ; *d.* 1881.

1881

90. Hall, Matilda. Ceylon, 1881; *m.* No. 937, List I., 1884.

1882

91. Ansell, Alice H. Sierra Leone, 1882-87.
92. Sampson, Alice Martha. Bengal, from 1882.

1884

93. Brandram, Mary Elizabeth. Japan, 1884-92; *d.* 1892.
94. Young, Eva. Ceylon, 1884-93.
95. Payne, Lucy. Bengal, 1884-87; Japan, from 1889.
— Nevill, Bertha H. See under 1892, No. 237.

1885

96. Kerr, Mrs. Emma. Yoruba, 1885; *m.* No. 979, List I., 1885; *d.* 1886.
97. Littlewood, Letitia Mary. Yoruba, 1885. [1892.
98. Harvey, Mary Wase. Willows. E. Africa, 1885; *m.* No. 1562, List I.,
99. Bisset, Helen Hird. Sierra Leone, from 1885.

1886

100. Kendall, Mary Elizabeth. Yoruba, 1886.
101. Krusé, Eliza. Yoruba, 1886; *m.* No. 1033, List I., 1888.
102. Hall, Margaret. Bengal, 1886-94.
103. Higgins, Amelia. Ceylon, from 1886.

1887

104. Fitch, Caroline E. E. Africa, 1887-91; *d.* 1891.
105. Henderson, Elizabeth G. Sierra Leone, 1887-90; *d.* 1890.
106. Goldie, Emma Sophia. Fuh-Kien, from 1887.
107. Newton, Edith Eleanor. Palestine, 1887-98.
108. Vaughan, Mary. Mid China, from 1887.
109. Coverdale, Annie Loise. Punjab, 1887-91.
110. Ward, Emmeline O. F. Mid China, 1887; *d.* 1887.

1888

111. Wright, Agnes Lucy. Mid China, 1888; *m.* No. 1072, List I., 1894.
112. Armstrong, Eliza. Palestine, 1888-98.
113. Wardlaw-Ramsay, May Alice. E. Africa, 1888-92. Palestine, from 1892.
114. Elverson, Agnes Mary. Palestine, from 1888.
115. Holmes, Mary Louisa. E. Africa, 1888-1900.
116. Scott, Esther Caroline. E. Africa, 1888; *m.* No. 1076, List I., 1890.
117. Hamper, Agnes Kate. Willows. S. China, from 1888.
118. Smith, Mary Gertrude. Japan, 1888; *m.* No. 984, List I., 1890.
119. Tapson, Anna Maria. Japan, from 1888.
120. Tristram, Katharine A. S., B.A. Lond. Japan, from 1888.
121. Vidal, Annie S. H. Palestine, 1888-92.
122. Goodall, Marion. Yoruba, 1888-95; *d.* 1895.
123. Erhardt, Emily. N.-W.P., 1888-91.

1889

124. Boileau, Maria Dechal. Fuh-Kien, from 1889.
125. Higgins, Fanny. Yoruba, 1889; *m.* No. 1260, List I., 1895.
126. Milligan, Elizabeth. Mid China, 1889-91. [1890.
127. Barton, Mabel Augusta. Willows. E. Africa, 1889; *m.* No. 1047, List I.,
128. Porter, Josephine Cecilia. Japan, 1889-91.
129. Wardlaw-Ramsay, Elizabeth C. Palestine, from 1889.

130. Dunkley, Ellen. Sierra Leone, 1889; *m.* No. 1150, List I., 1894.
131. Tynan, Mary Josephine. Yoruba, 1889-1900.
132. Wilson, Arabella H. Turkish Arabia, 1889-91; Palestine, 1891-93.
133. Hall, Eliza Mathilda. Bengal, from 1889.
134. Vines, Ellen Campbell. Tinnevely, from 1889.
135. Ridley, Mary L. S. China, 1889-94.
136. Cox, Gertrude Ellen. Japan, 1889-95.
137. Gedge, Mary Rachel. E. Africa, 1889-98.
138. Campbell, Hester E. S. M. Palestine, 1889-98. [*d.* 1891.]
139. Higginbotham, Annie L. Mid China, 1889; *m.* No. 1092, List I., 1890; ✓
140. Smith, Gertrude. Mid China, 1889-95.
141. Edmonds, Mrs. Laura (widow of No. 946, List I.). Japan, 1889-97.

1890

142. Wright, Aimée Laura. Yoruba, 1890; *m.* No. 979, List I., 1894.
143. Lewis, Lucy Ward. Niger, 1890-91 (at the Willows 1892-94); Palestine, from 1894.
144. Sander, Mary. Japan, from 1890.
145. Thompson, Sarah Jane. Japan, 1890-95.
146. Wright, Annie Featherstone. Punjab, 1890-99; N.-W.P., from 1899.
147. Valpy, Florence Maud. Turkish Arabia, 1890; *d.* 1890.
148. Ackerman, Maria Anne. E. Africa, from 1890.
149. Perrin, Eleanor S. Willows. E. Africa, 1890-93.
150. Warren, Clara Louisa. Punjab, 1890-94.
151. Bywater, Mrs. Eliza B. Egypt, from 1890.
152. Bywater, Jessie B. Egypt, from 1890.
153. Barnes, Louise Hester. Mid China, from 1890. ✓ [*L.*, 1898.]
154. Power, Kathleen. Nurse. Willows. S. China, 1890; *m.* No. 1481, List
155. Fawcett, Sarah L. Japan, from 1890; *m.* No. 655, List I., 1892, who *d.* 1899. Cont. in Mission as widow, Mrs. C. F. Warren.
156. Hunt, Mary Ellen. Japan, 1890; *m.* No. 1385, List I., 1893.
157. Nott, Grace. Willows. Japan, 1890-99.
158. Riddell, Hannah. Japan, 1890-1900.
159. Ritson, Eliza. Japan, from 1890.
160. Clapton, Adeline. Niger, 1890-91.
161. Griffin, Alice. Niger, 1890-92.
162. Barker, S. Louie. Palestine, 1890-99.
163. Attlee, Helen. Palestine, 1890-98; *d.* 1898.
164. Goodall, Mrs. Japan, 1890-93; *d.* 1893.

1891

165. Bullock, Blanche Emily. Willows. Mid China, 1891; *m.* No. 1277, ✓ List I., 1899.
166. Entwistle, Alice. Highbury. W. China, 1891-96; *d.* 1896.
167. Reeve, Emily Georgiana. Palestine, from 1891.
168. Patching, Frances. Nurse. Palestine, 1891-97; *d.* 1897.
169. Savage, Selina Rosalie. Palestine, 1891; *m.* No. 1183, List I., 1892.
170. Bird, Mary R. S. Willows. Persia, from 1891.
171. Stubbs, Laura. Persia, from 1891.
172. Brewer, Mary Caroline. E. Africa, from 1891.
173. Thomas, Julia Jenny. Yoruba, from 1891.
174. Low, Charlotte. Palestine, 1891; *m.* No. 1085, List I., 1894.
175. West, Margaret. B. Columbia, from 1891.
176. Williams, Mary Jane. Home & Col. Tr. Col. Sierra Leone, 1891-94; Palestine, 1894; *m.* No. 1300, List I., 1896.
177. Sachs, Katherina. Palestine, 1891-93.
178. Ellis, Jenny. Egypt, 1891; *m.* No. 1048, List I., 1896. [*d.* 1897.]
179. Stanley, Gertrude Eliza. Mid China, 1891; *m.* No. 1277, List I., 1895;
180. Howard, Rachel Dora. Willows. Japan, from 1891.

181. Onyon, Edith. Willows. Mid China, from 1891.
182. Tennent, Agnes C. Japan, 1891-96.
183. Wood, Mary Doubleday. Japan, 1891-3.
184. Bateman, Edith Marion. N.-W.P., 1891; *m.* No. 1154, List I., 1893.
185. Stratton, Maud. N.-W.P., from 1891.
186. Garnett, Emily. W. China, 1891; *m.* No. 1202, List I., 1894.
187. Lloyd, Rosa. Highbury. W. China, from 1891.
188. Mertens, Emma Dier. W. China, from 1891.
189. Maddison, Annie. Mid China, from 1891.
190. Wells, Gertrude Emma. W. China, from 1891.
191. Wells, Mary Ann. Mid China, from 1891.
192. Jackson, Eva. Egypt, 1891; *m.* No. 1434, List I., 1897.
193. Welch, Ada. Palestine, from 1891. [1892.]
194. Clowes, Alice May. Willows. E. Africa, 1891; *m.* No. 995, List I.,
195. Gardener, Mrs. Emma. Highbury. E. Africa, 1891; *m.* No. 989, List I., 1899.
196. Mann, Louisa Matilda. Nurse. Egypt, 1891-96.
197. Child, Beatrice. Ceylon, 1891-98.
198. Denyer, Ann Murton. Ceylon, from 1891.
199. Dickenson, Eleanor Geraldine. Willows. B. Columbia, 1891-95.
200. Bedford, Emma. N.-W.P., from 1891.
201. Deimler, Mathilde L. J. W. India, 1891-95.

1892

202. Millett, Margaret H. Punjab, from 1892.
203. Buxton, Effie Priscilla. Japan, 1892-3.
204. Furley, Edith Markham. E. Africa, 1892-95. Uganda, from 1895.
205. Phillips, Helen P. Ceylon, from 1892.
206. Warner, Edith Ashley. Willows. Niger, from 1892.
207. Clarke, Isabella Sarah. Willows. Mid China, from 1892.
208. Cornford, Edith Emily. Mid China, 1892-93; *d.* 1893.
209. Clarke, Janet Cumming. Willows. Fuh-Kien, from 1892.
210. Clarke, Jemima Eliza. Willows. Fuh-Kien, from 1892.
211. Frisby, Rose Emma. Niger, 1892-96.
212. Thompson, Elizabeth Ellen. Newnham, Camb. N.-W.P., 1892-95.
213. Wilkinson, Wilhelmina B. J. N.-W.P., from 1892.
214. Wigram, Eleanor S. Home & Col. Tr. Coll. Punjab, 1892; *m.* No. 1061, List I., 1896.
215. Bazett, Louisa. E. Africa, 1892-93.
216. Bazett, Mary. Willows. E. Africa, 1892-99.
217. Bazett, Sibella. Willows. E. Africa, from 1892.
218. Hill, Lilian. Willows. E. Africa, 1892-94.
219. Tobin, Jane Bird. Royal Univ. Ireland. E. Africa, 1892-98.
220. Batten, Katherine. Willows. N.-W.P., from 1892.
221. Lancaster, Constance. Willows. N.-W.P., 1892-96; *d.* 1896.
222. Young, Emily Sophia. Ceylon, from 1892.
223. Casswell, Elizabeth. Willows. W. China, from 1892.
224. Huhold, Elizabeth M. S. Japan, from 1892.
225. Hunt, Alice. Mid China, 1892; *m.* No. 1337, List I., 1899.
226. Snell, Agnes A. Willows. W. China, 1892; *m.* No. 1330, List I., 1894.
227. Thompson, Mary Alice. W. China, from 1892.
228. Bosanquet, Amy Caroline. Japan, from 1892.
229. Harvey, Mrs. Jane. Japan, from 1892.
230. Payne, Edith Constance. Japan, from 1892.
231. Bedells, Ada Ann M. Nurse. Palestine, from 1892.
232. Cay, Mary. Egypt, from 1892.
233. Neele, Emily J. Calcutta, 1892-98. [1896.]
234. Kauffman, Elise. Palestine, 1892-94; Egypt, 1894; *m.* No. 1189, List I.,
235. Nevill, Margaret E. Palestine, 1892-93.

- 236. Tindall, Gertrude F. Palestine, from 1892.
- 237. Nevill, Bertha H. Sierra Leone, 1884-89; Punjab, from 1893.
- 238. Bull, Adelaide, H. R. N.-W.P., from 1892.
- 239. West, Geraldine L. Punjab, 1892-96; N.-W.P., from 1896.
- 240. Julius, Octavia. Japan, from 1892.
- 241. Nuttall, Florence. Palestine, from 1892.
- 242. Wolfe, Mary Elizabeth. Fuh-Kien, from 1892.

1893

- 243. Taylor, Mary. Nurse. Niger, 1893-95.
- 244. Coote, Catherine C. Palestine, 1893-96.
- 245. Daniels, Mary Agnes. Palestine, from 1893.
- 246. Appleyard, Florence. Nurse. B. Columbia, 1893-95.
- 247. Brodie, Elizabeth E. Palestine, from 1893.
- 248. Turner, Frances E. Mid China, 1893-95; *d.* 1895. [N.-W.P., from 1900.
- 249. Wright, Katherine C. Home & Col. Tr. Coll. Punjab, 1893-1900;
- 250. Bunston, Anna. Willows. N.-W.P., 1893-96.
- 251. Heaney, Kate. Highbury. Ceylon, 1893-98; Mauritius, from 1899.
- 252. Josolyne, Ellen Maria. Willows. Ceylon, from 1893.
- 253. Saul, Mary. Highbury. Ceylon, 1893-99.
- 254. Finney, Ada Mary. S. China, from 1893.
- 255. Jones, Alice Mary. S. China, from 1893. [*m.* No. 1270, List I., 1897.
- 256. McClenaghan, Mina A., B.A., Royal Univ. Ireland. Willows. Japan, 1893;
- 257. Sells, Ethel A. P. Willows. Japan, from 1893.
- 258. Fugill, Florence M. Japan, from 1893.
- 259. Cockram, Harriet S. Willows. Japan, from 1893.
- 260. Stirling, Annie. Willows. Persia, from 1893. [1898.
- 261. Davies-Colley, Eleanor C. Willows. Persia, 1893; *m.* No. 1430, List I.,
- 262. Farthing, Mary E. Punjab, from 1893.
- 263. Farthing, Maria J. Punjab, from 1893. [List I., 1895.
- 264. Currie, Lucy Alexa H. Willows. Nurse. Punjab, 1893; *m.* No. 1281,
- 265. Colsey, Rose. Highbury. E. Africa, 1893; *m.* No. 1226, List I., 1900.
- 266. Deed, Florence Instone. Willows. E. Africa, from 1893. [1899.
- 267. Grieve, Annie Isabel. Willows. E. Africa, 1893; *m.* No. 1400, List I.,
- 268. Waite, Elizabeth Ellen. E. Africa, 1893; *m.* No. 1299, List I., 1897.
- 269. Wilde, Emily Charlotte. E. Africa, from 1893.
- 270. Lockhart, Maggie Jardine. E. Africa, 1893; *m.* No. 1284, List I., 1896.
- 271. Thornewell, Florence Elizabeth. Highbury. Sierra Leone, 1893-94; *d.* 1894.
- 272. Ballson, Elizabeth. Yoruba, from 1893.
- 273. Palmer, Jessie. Yoruba, from 1893.
- 274. Leach, Phyllis. Highbury. Yoruba, 1893; *m.* No. 1286, List I., 1897.
- 275. Maxwell, Louisa Maria. Niger, from 1893.
- 276. Mansbridge, Florence L. Willows. Niger, 1893-94; *d.* 1894.
- 277. Hudson, Agnes Jane. Highbury. Yoruba, 1893; *m.* No. 1285, List I., 1897; *d.* 1898.
- 278. Grover, Sarah C. Yoruba, 1893; *m.* No. 1285, List I., 1900.
- 279. Spicer, Hilda Sidonia. Japan, 1893-96.
- 280. Paul, Annie E. Highbury. Ceylon, 1893-97.
- 281. Däuble, Mrs. (widow of No. 530, List I.). Punjab, from 1893.
- 282. Saunders, Harriette Elinor. Fuh-Kien, 1893-95; killed, 1895.
- 283. Saunders, Elizabeth M. Fuh-Kien, 1893-95; killed, 1895.
- 284. Brown, Della Iris Hunter. Japan, from 1893.
- 285. Pasley, Marie Louise. Japan, from 1893.

1894

- 286. Turner, Emily F. Mid China, from 1894.
- 287. Long, Alice Jane. Home & Col. Tr. Coll. Sierra Leone, 1894-98.
- 288. Beeching, Edith Grace. Highbury. B. Columbia, from 1894.

289. Conner, Henrietta L. Persia, from 1894.
290. McBean, Leila. Sierra Leone, 1894-95.
291. White, Caroline. Highbury. Yoruba, 1894; *m.* No. 1135, List I., 1896.
292. Dunn, Janie. Willows. Japan, 1894-95.
293. Bernau, Edith Mary. Japan, 1894-99.
294. Jackson, Hilda Susan. Willows. Japan, from 1894.
295. Hill, Grace Rhoda. Willows. Japan, 1894; *m.* No. 1136, List I., 1895.
296. Cooke, Esther A. Palestine, from 1894. [No. 1477, List I., 1899.
297. Adamson, Mary Catherine Seton. Willows. Nurse. Palestine, 1894; *m.*
298. Roberts, Fanny L. A. Palestine, from 1894.
299. Wenham, Janet. Willows. Palestine, from 1894.
300. Jarvis, Anne N. Palestine, from 1894.
301. Durrant, Mrs. Emily. N.-W.P., from 1894.
302. Durrant, Emily Bickersteth. N.-W.P., from 1894.
303. Forbes, Cicele C. Ceylon, 1894-96.
304. Case, Lizzie A. Highbury. Ceylon, from 1894.
305. Honiss, Katherine. Willows. N.-W.P., 1894; *m.* No. 1032, List I., 1896.
306. Conway, Mary E. E. Africa, 1894-96; *d.* 1896. [99; *d.* 1899.
307. Hickmott, Sarah Jane. Highbury. Sierra Leone, 1894-97; Niger, 1898-
308. Edwards, Alice. Highbury. Sierra Leone, 1894-97; B. Columbia, from 1898.
309. Wilkes, Amy E. Nurse. Turkish Arabia, 1894-95.
310. Wilson, Alice Lydia. Niger, from 1894.
311. Higginbotham, Alice. E. Africa, from 1894. [1897.
312. Collisson, Evelyn H. N.-W.P., 1894; *m.* No. 1172, List I., 1895; *d.*
313. Petrie, Irene E. V. Punjab, 1894-97; *d.* 1897.
314. Moule, Adelaide M. Mid China, from 1894.
315. Moule, Jane F. Mid China, from 1894.
316. Wyatt, Alice Elsie. E. Africa, 1894; *m.* No. 1108, List I., 1896.
317. Nanney, Julia F. G. N.-W.P., 1894-97.

1895

318. Phillips, Alice. Marsden Tr. Home, Sydney, N.S. Wales. Turkish Arabia, from 1895.
319. Allen, Beatrice Jullian. Japan, from 1895.
320. Tyte, Alice Jane. Willows. B. Columbia, 1895-1900.
321. Browne, Eleanor E. Willows. Uganda, 1895; *m.* No. 1264, List I., 1897.
322. Chadwick, Jane Elizabeth. Uganda, from 1895.
323. Pilgrim, Eliza Louisa. Nurse. Uganda, from 1895.
324. Thomsett, Mary Susannah. Nurse. Uganda, from 1895.
325. Duncum, Hester Jane. Willows. Yoruba, from 1895.
326. Elwin, Clara Jane. Willows. Sierra Leone, from 1895.
327. Pickthall, Mrs. Kate. Sierra Leone, 1895-96. E. Africa, from 1896.
328. Brownlow, Florence Annie. Willows. Palestine, from 1895.
329. Newton, Frances Emily. Palestine, from 1895.
330. Farler, Kate. Willows. Bengal, from 1895.
331. Finney, Harriet Ellen. Olives. Ceylon, from 1895.
332. Gedge, Mary Sophia. Highbury. Ceylon, from 1895.
333. Godson, Mary Jane. Willows and Olives. Mid China, from 1895.
334. Goudge, Elizabeth. Willows. Mid China, from 1895. [1897.
335. Loveridge, Emily M. Highbury. Ceylon, 1895; *m.* No. 1369, List I.,
336. Luxmore, Caroline Noble. Willows. Ceylon, 1895-96.
337. Peacocke, Katherine M. Japan, from 1895.
338. Bird, Gertrude E. Olives. E. Africa, 1895; Uganda, from 1896.
339. Carleton, Christine. Highbury. B. Columbia, from 1895.
340. Fox, Emily Sandle. Japan, from 1895.
341. Lockett, Emma. Willows. E. Africa, from 1895.
342. Boyton, Caroline Cleggett. Olives. Yoruba, from 1895.
343. Young, Isabel Florence. Bengal, 1895-99.

344. Cornford, Henrietta Kate, L.R.C.P. & S. Edin., M.D. Brussels. Egypt, 1895.
 345. Freeth, Florence May. Willows. Japan, from 1895.
 346. Keen, Elizabeth Mary. Willows. Japan, from 1895.
 347. Latham, Violet Helen. N.-W.P., 1895-99.

1896

348. Oxley, Amy Isabella. Nurse. Fuh-Kien, from 1896.
 349. Sells, Florence Mary. Nurse. Egypt, from 1896. [1899.
 350. Wilkinson, Agnes H. C. Mauritius, 1896; *m.* No. 624, List L, 1897; *d.*
 351. Wilkinson, Helen Augusta. Mauritius, from 1896.
 352. Andrews, Katherine M. Highbury. Fuh-Kien, from 1896.
 353. Barber, Margaret E. Willows. Fuh-Kien, from 1896.
 354. Brooks, Edith M. M. Highbury. Fuh-Kien, from 1896. [1900.
 355. Clemson, Rosamund. Highbury. Fuh-Kien, 1896; *m.* No. 1466, List I.,
 356. Harrison, Eleanor J. Highbury. Fuh-Kien, from 1896.
 357. Leybourn, Amelia Louisa. Nurse. Highbury. Fuh-Kien, from 1896.
 358. Little, Eugenie Louisa. Willows. Fuh-Kien, from 1896.
 359. Oatway, Florence Emily. Willows. Fuh-Kien, from 1896. [1900.
 360. Liggins, Mrs. Edith M. (widow of No. 1201, List I.). Palestine, 1896-
 361. Wolfe, Annie Muriel. Fuh-Kien, from 1896.
 362. Goyen, Emily Frances. E. Africa, 1896-98; *d.* 1898.
 363. Mayor, Dinah. Highbury. E. Africa, 1896; *m.* No. 1348, List I., 1899.
 364. Watney, Edith Ellen. Willows. Palestine, from 1896.
 365. Trent, Edith. Japan, from 1896.
 366. Young, Margaret M. Japan, from 1896.
 367. Adeney, Helen. Egypt, from 1896.
 368. Braine-Hartnell, Philippa. Persia, from 1896.
 369. Thomas, Mrs. M. J. (widow of No. 640, List I.). Ceylon, from 1896.
 370. Dennis, Ellen. Highbury. Niger, from 1896.
 371. Holbrook, Mary Helen. Highbury. Niger, from 1896.
 372. Culverwell, Minnie I. Nurse. Willows. E. Africa, 1896-99.
 373. Taylor, Bertha. Willows. Uganda, from 1896.
 374. Timpson, Kate, Nurse. Uganda, 1896; *m.* No. 1399, List I., 1900.
 375. Davies, Rose M. Nurse. Willows. B. Columbia, from 1896.
 376. Jackson, Helena. Olives. B. Columbia, from 1896.
 377. Dowbiggin, Agnes Layard. Ceylon, from 1896.
 378. Acheson, Ida Kate Sylvia. Olives. W. China, 1896-99; *d.* 1899. [1899.
 379. Barker, Alice Maud. Highbury. W. China, 1896; *m.* No. 1406, List I.,
 380. Bryant, Edith May. Nurse. Japan, from 1896.
 381. Carr, Annie Pemberton. Willows. Japan, from 1896.
 382. Digby, Liliass Sara. W. China, from 1896. [1407, List I., 1901.
 383. Gillmor, Meriel Catharine. Nurse. Willows. W. China, 1896; *m.* No.
 384. Grant, Jessie Campbell. Willows. Mid China, 1896-99.
 385. Green, Ella. Willows. Mid China, from 1896.
 386. Nottidge, Beatrice M. Willows. Japan, from 1896.
 387. Thomas, Edith Marion K. Highbury. Fuh-Kien, from 1896.
 388. Turnbull, Mabel Elizabeth. Mid China, from 1896.
 389. Wright, Ada Hannah. Willows. Japan, 1896-99. [List I., 1899.
 390. Banks, Annie Eliza. Tottenham Coll. N.-W.P., 1896; *m.* No. 1408,
 391. Bazeley, Emily Frances. Olives. N.-W.P., 1896-99.
 392. Crowther, Lilian. Nurse. Willows. Egypt, from 1896.
 393. Luce, Eveline Alice. Olives. N.-W.P., from 1896.
 394. Major, Emily Mabel F. Willows. N.-W.P., from 1896.
 395. Puckle, Jessie Elsie. Olives. N.-W.P., from 1896.
 396. Wood, Minnie Alice. Olives. Ceylon, 1896-98.
 397. Martin, Emma Ellen. Turkish Arabia, from 1896.
 398. Spreat, Helen Mary Warren. Ceylon, 1896-97; *d.* 1898.
 399. Beyts, Emma Maud. Willows. N.-W.P., 1896-1900; *d.* 1900.

400. Molloy, Margaret E. Fuh-Kien, from 1896.
 401. Searle, Minna. Fuh-Kien, from 1896.
 402. Harrison, Mary A. Highbury. Yoruba, 1896-97.
 403. Elwin, Rosa Mary. Mid China, from 1896.
 404. Harmar, Gertrude Maud. Willows. Fuh-Kien, from 1896.
 405. Harmar, Mary, L.R.C.P. & S. Edin., M.D. Brussels. Fuh-Kien, 1896;
m. No. 1420, List I., 1897.
 406. Massey, Ellen Elizabeth. Nurse. Fuh-Kien, from 1896.

1897

407. Newton, Sophia S. Fuh-Kien, from 1897.
 408. Suttor, Isabel. Fuh-Kien, from 1897.
 409. Lawford, Emma Ada. Nurse. Egypt, 1897-99; Palestine, from 1900.
 410. Greer, Mary Jane. Olives. Egypt, from 1897.
 411. Stuart, Emmeline M., M.B., C.M., Glas. Persia, from 1897.
 412. Davies, Bertha. B. Columbia, 1897; *m. No. 1532, List I., 1900.*
 413. Richards, Kate Mary. Travancore, from 1897.
 414. Hamlin, Mary Annie. Highbury. Niger, from 1897.
 415. Hopkins, Susan Agnes. Highbury. Niger, from 1897.
 416. Dennis, Frances Mary. Highbury. Niger, from 1897.
 417. Mayor, Elizabeth. Highbury. E. Africa, from 1897.
 418. Brownlow, Mary. Willows. Japan, from 1897.
 419. Burnside, Clara Law. Willows. Japan, from 1897.
 420. Hughes, Alice Mary. Willows. Japan, from 1897.
 421. Joynt, Dorcas Caroline. Mid China, from 1897.
 422. Mitchell, Ida Susan Davy. Highbury. W. China, from 1897.
 423. Murray, Rose Florence. Highbury. W. China, from 1897.
 424. Roberts, Alice. Willows. Japan, from 1897.
 425. Wood, Helen. Olives. Mid China, from 1897.
 426. Hughes, Isabella. Mid China, from 1897.
 427. Tottenham, Anna Maude. Olives. N.-W.P., from 1897.
 428. Withers, Gertrude Ellen. Willows. N.-W.P., 1897-99.
 429. Dickinson, Kate. Willows. Palestine, 1897-1900.
 430. Kitchin, Minnie Isabel. Nurse. Highbury. Palestine, from 1897.
 431. Waller, Emily Frances. Olives. Egypt, from 1897.
 432. Saunders, Mrs. Eliza. Fuh-Kien, from 1897.
 433. Bolton, Amy Agnes. Nurse. S. China, from 1897.
 434. Earp, Annie Louisa. Olives. Ceylon, from 1897.
 435. Havers, Emma Louisa. Highbury. S. China, from 1897.
 436. Penley, Mary Louisa. Mauritius, from 1897.
 437. Townsend, Susan H. M. Willows. Ceylon, from 1897.
 438. Wood, Mrs. E. B. (widow of No. 521, List I.). Yoruba, from 1897.
 439. Madeley, Alice Jane. Nurse. Highbury. E. Africa, from 1897.
 440. Malone, Alice Kathleen. Willows. E. Africa, from 1897.
 441. Mason, Mary-Louisa. Willows. E. Africa, from 1897.
 442. Watermeyer, Margaret. Olives. E. Africa, from 1897.
 443. Spriggs, Emily Ruth. Willows. E. Africa, from 1897.
 444. Bibb, Leila. Fuh-Kien, from 1897.

1898

445. Molineux, Emily M. Olives. Palestine, from 1898.
 446. Blackwall, Millicent. Olives. Yoruba, from 1898.
 447. Thomas, Annie E. M. Olives. Ceylon, from 1898.
 448. Bennett, Grace Anne. Nurse. Highbury. Niger, from 1898.
 449. Gregg, Mary Penelope V. Willows. Japan, from 1898.
 450. Jex-Blake, Mary Richenda. Olives. Japan, from 1898.
 451. Stevenson, Grace Stewart. Olives. Japan, 1898-1900.
 452. Willson, Dorothy Salome Wynne. Willows. Japan, from 1898.
 453. Bunn, Alice Eliza. Willows. Punjab, from 1898.

454. Allworth, Maria E. Japan, 1898-99.
 455. Burton, Amy E. Hill. Highbury. Fuh-Kien, from 1898.
 456. Clayton, Helen Mary B. Willows. Mid China, from 1898.
 457. Forge, Augusta Frederica. Nurse. Highbury. Fuh-Kien, from 1898.
 458. Forge, Florence Annie. Nurse. Highbury. Fuh-Kien, from 1898.
 459. Franklin, Valentina M. L. Willows. Ceylon, from 1898.
 460. Frewer, Bertha Louisa. Willows. Mid China, from 1898. [1898..
 461. Goodchild, Amy Chanter. St. Hugh's Hall, Oxf. Willows. Ceylon, from [1899.
 462. Greer, Anna Louisa. Willows. Fuh-Kien, 1898-1900. [1899.
 463. Pope, Laura Clements. Olives. Mid China, 1898; *m.* No. 1384, List I.,
 464. Poulter, Mabel, M.B., B.Ch. Glas. Fuh-Kien, from 1898.
 465. Young, Maud Lucy. Willows. Ceylon, 1898-99.
 466. Buncher, Lily. Willows. Persia, from 1898.
 467. Davis, Anna Brocklesby. Olives. N.-W.P., from 1898.
 468. Latham, Urania, M.B. Lond. Persia, from 1898.
 469. Stuart, Gertrude Ethel. Nurse. Persia, from 1898. [from 1898.
 470. Pidsley, Charlotte|Harriet. Home & Col. Tr. Coll., Olives. Sierra Leone,
 471. Leishman, Rose E. A. Willows. Palestine, 1898-99.
 472. Shields, Eliza Susan. Willows. Egypt, from 1898.
 473. Tiffin, Martha. Nurse. Highbury. Palestine, from 1898.
 474. Mort, Ellen. Fuh-Kien, from 1898.
 475. Nicholson, Kate Louise. Fuh-Kien, from 1898.
 476. Smith, Amy. S. China, from 1898. [List I., 1899..
 477. Wilson, Louisa Alice, M.A. Melbourne. N.-W.P., 1898; *m.* No. 1423,
 478. Neve, Mary Nora. Olives. Punjab, from 1898.
 479. Bachlor, Rose. South China, from 1898.
 480. Harrison, Mary Gertrude. Nurse. Palestine, from 1898.

1899

481. Philcox, Eleanor Sarah. Highbury. Niger, 1899; *d.* 1899.
 482. Jacombs, Mary Maria. Palestine, from 1899.
 483. Brown, Minnie. Willows. Palestine, from 1899.
 484. Browne, Emily Kate. Nurse. Olives. Egypt, from 1899.
 485. Fry, Caroline Emma. N.-W.P., from 1899.
 486. Archer, Annie L. Japan, from 1899.

*Supplementary List of Missionaries who sailed between April 12, 1899.
 (Centenary Day), and December 31, 1900.*

1899

487. Baker, Isabel. Travancore, from 1899.
 488. Payne, Harriette Edith. Willows. Ceylon, from 1899.
 489. Pike, Edith Constance. Willows. Uganda, from 1899.
 490. Scott, Helen Dorothy Ida. Willows. Uganda, from 1899.
 491. Tanner, Sophie Rose. Olives. Uganda, from 1899.
 492. Doyle, Eugenie Mary. N.-W.P., from 1899.
 493. Edwards, Rebecca Loxton. Highbury. B. Columbia, from 1899.
 494. Brighty, Mary Ellen. Nurse. Olives. Persia, from 1899.
 495. Knight, Mercy Caroline. Highbury. W. China, from 1899.
 496. McClelland, Annie. Highbury. Fuh-Kien, from 1899.
 497. Mellodey, Lucy. Highbury. W. China, from 1899.
 498. Storr, Annie Kathleen. Highbury. S. China, from 1899.
 499. Walmsley, Alice. Highbury. W. China, from 1899.
 500. Western, Geraldine Mary. Willows. Egypt, from 1899.
 501. Worthington, Eleanor. N.-W.P., from 1899.
 502. Yate, Emily Anne. N.-W.P., from 1899. [from 1899..
 503. Hassall, Beatrice I. Marsden Tr. Home, Sydney, N.S. Wales. Palestine,
 504. McCallum, Isabella M. Marsden Tr. Home, Sydney, N.S. Wales.
 Palestine, from 1899.

505. Gwynn, Margaret Brook. Mauritius, from 1899.
506. Cox, Agnes Mary. Home & Col. Tr. Coll. N.-W.P., from 1899.
507. Clark, Ada Edith. Turkish Arabia, from 1899.
508. Braine-Hartnell, Louisa E. D. Nurse. Olives. Egypt, from 1899.
509. Carter, Rose. Willows. N.-W.P., from 1899.
510. Leslie-Melville, Lucy Mabel. Willows. Ceylon, from 1899.
511. Nixon, Lilian Evelyn, B.A., Royal Univ. Ireland. Olives, and Willows. Ceylon, from 1899. [List I., 1901.]
512. Rogers, Catherine Elizabeth. Willows. N.-W.P., 1899; *m.* No. 1455,
513. Whitney, Elizabeth. Willows. Ceylon, from 1899.
514. Wolley, Margaret Katherine. Bengal, from 1899.
515. Galgey, Louisa Adelaide. Japan, from 1899.
516. Riddall, Minnie. Olives. Mid China, 1899; *m.* No. 1128, List I., 1901.
517. Worthington, Honoria Josephine. Japan, from 1899.
518. Bird, Mary. Olives. Niger, from 1899.
519. Hewitt, Hannah Rebecca. Highbury. Yoruba, from 1899.
520. Squires, Annie Harriette Caroline. Willows. Niger, 1899; *d.* 1900.
521. Stratton, Winifred Warner. Olives, and Willows. Sierra Leone, from 1899.
522. Warner, Minnie Louisa H. Nurse. Willows. Niger, from 1899.
523. Burnaby, Ethel Mary. Olives. Palestine, from 1899.
524. Neale, Florence Elizabeth. Olives. Palestine, from 1899.
525. Scott, Helen Mary Elizabeth. Olives. Palestine, from 1899.
526. Austin, Florence Topsy. Highbury, and Willows. E. Africa, from 1899.
527. Howes, Eva Julia. Willows. Ceylon, from 1899.
528. Blakiston, Rosamond Mary. N. Zealand, from 1899.
529. Baker, Anna Maria. S. China, from 1899.
530. Biddington, Florence Moore. Palestine, from 1899.
531. Bland, Sophia. N.-W.P., from 1899.
532. Boulton, Emily Bishop. Home & Col. Tr. Coll. Japan, from 1899.
533. Bushell, Jessy. Fuh-Kien, from 1899.
534. Cooper, Anna. Palestine, from 1899.
535. Cooper, Fanny. Palestine, from 1899.
536. Eger, Annie Wilhelmina, M.D. Philadelphia, U.S.A. Punjab, from 1899.
537. Eger, Lina. Punjab, from 1899.
538. Eyre, Lucy Agnes. S. China, from 1899.
539. Fletcher, Helena Selina. S. China, from 1899.
540. Forbes, Helen M. N.-W.P., from 1899.
541. Hicks, Mary. Palestine, from 1899.
542. Johnstone, Margaret. S. China, from 1899.
543. Lambert, Clara Jane. Fuh-Kien, from 1899.
544. Lee, Harriet. Palestine, from 1899.
545. McConaghy, Minnie Beverlyn. Palestine, from 1899.
546. Newey, Mary Ann Eliza. Palestine, from 1899.
547. Oxlad, Mary Jane. Japan, from 1899.
548. Patten, Kathleen. Palestine, from 1899.
549. Rait, Mrs. Emily. N.-W.P., from 1899.
550. Rosenhayn, Minnie. Palestine, from 1899.
551. Taylor, Marian Jessie. Punjab, from 1899.
552. Wadsworth, Fanny Lea. Punjab, from 1899.

1900

553. Butlin, Emily Gertrude. Nurse. Willows. Turkish Arabia, from 1900.
554. Schneider, Mary Enid. N.-W.P., from 1900.
555. Sheldon, Lucy. Olives. N.-W.P., from 1900.
556. Allen, Annie Emma. Uganda, from 1900.
557. Glass, Annie Beatrice, Newnham Coll., Camb. Uganda, from 1900.
558. Hurditch, Ruth. Olives, Willows. Uganda, from 1900.
559. Robinson, Annie Henrietta. Uganda, from 1900.
560. Poulter, Julia Harriette. Willows. Fuh-Kien, from 1900.

561. Newnham, Catharine Amy. Punjab, from 1900.
562. Gomery, Minnie. M.D. Montreal. Willows. Punjab, from 1900.
563. Cadman-Jones, Mary. Willows. N.-W.P., from 1900.
564. Sears, Margaret Ellen. Fuh-Kien, from 1900.
565. Hornby, Ellen Annie. Willows. Niger, from 1900.
566. Brock, Bessie Schreiber. Palestine, from 1900.
567. Dewe, Helen Jane. Olives. Palestine, from 1900.
568. Fisher, Norah Katharine. Olives. Palestine, from 1900.
569. Mackie, Janet. Olives. Japan, from 1900.
570. Norton, Edith Louisa Beatrice. Olives. Japan, from 1900.
571. Brown, Ethel May. Willows. Bengal, from 1900.
572. Macfarlane, Vida. Olives. Bengal, from 1900.
573. Pawson, Mildred Louise, B.A., R.U.I. Olives. Tinnevely, from 1900.
574. Stratton, Theodora Grace. Olives. N.-W.P., from 1900.
575. Inglis, Mrs. Ellen. Willows. Punjab, from 1900.
576. Reid, Geraldine Amelia. Willows. Japan, from 1900.
577. Cox, Alice Marion. Olives. Japan, from 1900.
578. Landon, Mabel Susie. N.-W.P., from 1900.
579. Thorne, Eliza Mabel. Willows. Palestine, from 1900.
580. Townsend, Louisa Matilda. Palestine, from 1900.
581. Saunders, Violet Constance. Olives. N.-W.P., from 1900.
582. Martin, Minnie Jane. Highbury. Niger, from 1900.
583. Kelsey, Hester. Willows. Turkish Arabia, from 1900.
584. Stephens, Norah Caroline. Willows. Turkish Arabia, from 1900.

III. NATIVE CLERGY.

In this list are given the names of the Native Clergy who have been ordained under the Society, and who have laboured in its various Missions. The Institution or Theological College at which they were trained for the ministry is stated where it is known; in a number of cases, especially in those Missions where no Divinity Class existed, the Natives were trained for Holy Orders by individual European missionaries. The Mission in which the Native Clergy worked, and their periods of service subsequent to ordination are given, and where it is known the date of death is also mentioned.

Abbreviations.—Oxford, "Oxf."; Cambridge, "Camb."; Durham, "Dur."; Calcutta, "Calc."; Archbishop of Canterbury's degree, "Lamb."; Fourah Bay College, Sierra Leone (which is affiliated to Durham University), "F. B. Coll."; Palamcotta Institution, "Palamc. Inst."; St. John's Divinity College, Lahore, "Lahore Div. Coll."; Cambridge Nicholson Institution, Cottaayam, "C. N. I."; Cottaayam College, "Cottaayam Coll."; died, "*d.*"

1825

1. Masih, Abdul. N.W.P., 1825-27; *d.* 1827.

1830

2. Devasagayam, John. Tinnevely, 1830-64; *d.* 1864.

1836

3. Masih, Anund. N. India, 1836-42.

1839

4. Jayesinha, Cornelius. Ceylon, 1839-76; *d.* 1876.
5. Gunsekara, Abraham. Ceylon, 1839-62; *d.* 1862.

1840

6. Jones, Edward. Sierra Leone, 1840-65; *d.* 1865.

1843

7. Crowther, Samuel Adjai. Isl. D.D. Oxf. W. Africa, 1843-64; Bp. of the Niger Territories, 1864-91; *d.* 1891.

1844

8. Matthan, Geo. Travancore, 1844-70; *d.* 1870.

1846

9. Sennanayaka, Cornelius. Ceylon, 1846-52; *d.* 1886.

1847

10. Gnanamuttu, Devasagayam. Madras Inst. Tinnevely, 1847-87; *d.* 1888.
11. John, Jesudasen. Madras Inst. Tinnevely, 1847-88; *d.* 1889.
12. Chandy, Jacob. Cottayam Coll. Travancore, 1847-70; *d.* 1870.

1849

13. Nicol, Geo. Isl. M.A. Dur. Sierra Leone, 1849-69.
14. Maxwell, Thos. Isl. Sierra Leone, 1849-71.

1850

15. Pandurang, Daji. W. India, 1850-68; *d.* 1871.
16. Bunter, James. W. India, 1850-70; *d.* 1870.
17. Budd, Henry (Sen.). N.-W. Canada, 1850-75; *d.* 1875.

1851

18. Simeon, Paramanandhen. Palamc. Inst. Tinnevely, 1851-64; *d.* 1864.
19. Samuel, Abraham. Palamc. Inst. Tinnevely, 1851-72; *d.* 1872.
20. Mathuranayagam, Sinivasagam. Palamc. Inst. Tinnevely, 1851-61; *d.* 1861. [1891.
21. Devaprasadhan, Muttuswami. Palamc. Inst. Tinnevely, 1851-91; *d.*
22. Savarirayan, Mathurenthiram. Palamc. Inst. Tinnevely, 1851-97; *d.* 1897.

1853

23. Settee, James. Bp.'s Coll., Red River. N.-W. Canada, 1853-84.

1854

24. Singh, Daud. Punjab, 1854-83; *d.* 1883.
25. King, Thomas. F. B. Coll. Yoruba, 1854-62; *d.* 1862.
26. Macaulay, Thos. Babington. Isl. W. Africa, 1854-78; *d.* 1878.

1855

27. Bapuji, Appaji. W. India, 1855-94; *d.* 1894.
28. Seal, Madhu Sudun. Bp.'s Coll., Calc. Bengal, 1855-87; *d.* 1890.
29. Waitoa, Rota. N. Zealand, 1855-66; *d.* 1866.

1856

30. Paul, Daniel. Palamc. Inst. Tinnevely, 1856-60; *d.* 1860.
31. Mamen, Oomen. Cottayam Coll. Travancore, from 1856. Archdn. of Mavelicara, 1900.
32. Tharien, Jacob. Travancore, 1856-83.
33. Koshi, Koshi. Cottayam Coll.; D.D.Lamb. Travancore, 1856-99. Archdn. of Mavelicara, 1885; *d.* 1899.

34. Curien, George. Cottayam Coll. Travancore, 1856-98 ; *d.* 1898.
35. Wilson, Joseph. Sierra Leone, 1856-76 ; *d.* 1876.
36. Quaker, James. Isl. Sierra Leone, 1856-82 ; *d.* 1882.
37. Thomas, John Josiah. F. B. Coll. Sierra Leone, 1856-64, and 1867-70.
38. Cole, Jacob. F. B. Coll. W. Africa, 1856-72 ; *d.* 1872.
39. Taylor, John Christopher. F.B. Coll. Sierra Leone, 1856-59 ; *d.* 1859.
40. Taylor, John Christopher. F.B. Coll. W. Africa, 1856-73.
41. Campbell, John. F.B. Coll. Sierra Leone, 1856-59.

1857

42. Moore, Willm. Yoruba, 1857-93 ; *d.* 1893.
43. Morgan, Willm. F.B. Coll. Yoruba, 1857-92 ; *d.* 1892.
44. White, James. F.B. Coll. Yoruba, 1857-90 ; *d.* 1890.
45. Wiltshire, John Stephen. Isl. Sierra Leone, 1857-60 ; *d.* 1860.

1858

46. Te Ahu, Riwai. St. John's Coll., Auckland. N. Zealand, 1858-66 ; *d.* 1866.
47. Cochrane, Henry. Bp.'s Coll., Red River. N.-W. Canada, 1858-80 ; *d.* 1898.

1859

48. Mohun, David. N.-W.P., 1859-90 ; *d.* 1893.
49. Solomon, Davi Deen. N.-W.P., from 1859.
50. Paul, Tuls. N.-W.P., 1859-70 ; *d.* 1870.
51. Quaker, Willm. F.B. Coll. Sierra Leone, 1859-92 ; *d.* 1892.
52. Robbin, James. F.B. Coll. W. Africa, 1859-99 ; Archdn. of Sierra Leone, 1887-99 ; *d.* 1899. [*d.* 1881.]
53. Perianayagam, Mathuranayagam. Palamc. Inst. Tinnevely, 1859-81 ;
54. Arumanayagam, Perianayagam. Palamc. Inst. Tinnevely, 1859-89 ; *d.* 1889.
55. Viravagu, Devanayagam. Palamc. Inst. Tinnevely, 1859-86 ; *d.* 1886.
56. Abraham, Isaac. Palamc. Inst. Tinnevely, from 1859.
57. Nallathambi, John. Palamc. Inst. Tinnevely, 1859-87 ; *d.* 1889.
58. Cornelius, Joseph. Madras Inst. S. India, 1859-80 ; *d.* 1880.
59. Saththianadhan, Willm. Thos. Palamc. Inst. B.D. Lamb. S. India, 1859-92 ; *d.* 1892.
60. Viravagu, Vedhanayagam. Tinnevely, 1859-86 ; *d.* 1886.

1860

61. Kawhia, Raniera. St. Stephen's, Auck. N. Zealand, 1860-84 ; *d.* 1884.
62. Moanaroa, Hohua Te. St. Stephen's, Auck. N. Zealand, 1860-98 ; *d.* 1898.
63. Tarawhiti, Heta. St. Stephen's, Auck. N. Zealand, 1860-98 ; *d.* 1898.
64. Te Karari, Pirimona. St. Stephen's, Auck. N. Zealand, 1860-64 ; *d.* 1864.
65. Budd, Henry (jun.). Isl. N.-W. Canada, 1860-64 ; *d.* 1864.
66. Kuruwella, Kuruwella. Cottayam Coll. Travancore, 1860-98 ; *d.* 1898.

1861

67. Taylor, Moses. Sierra Leone, 1861-62.
68. Davies, Chas. F.B. Coll. Sierra Leone, 1861-81 ; *d.* 1881.
69. Davies, John Henry. F.B. Coll. Sierra Leone, 1861-91 ; *d.* 1891.
70. De Levera, Andris. Ceylon, 1861-68 ; *d.* 1868.
71. Cook, Thos. St. John's Coll., Red River. N.-W. Canada, 1861-64.
72. Huata, Tamihana. St. Stephen's, Auck. N. Zealand, from 1861.
73. Te Ahu, Ihaia. N. Zealand, 1861-92.
74. Taupaki, Matiu. St. Stephen's, Auck. N. Zealand, 1861-77 ; *d.* 1877.
75. Patiki, Piripi. St. Stephen's, Auck. N. Zealand, 1861-81 ; *d.* 1881.

1862

76. Jacob, Joseph. N.-W.P., 1862-74 ; *d.* 1874.
 77. Sandhosham, Vedhamanikham. Tinnevely, 1862-71 ; *d.* 1871.

1863

78. Eapen, Ittyerah. Cottayam Coll. Travancore, 1862-71 ; *d.* 1871.
 79. Jaco, Kollatta Kithi. Cottayam Coll. Travancore, 1862-87.
 80. Williams, Daniel Geo. Isl. M.A. Dur. Sierra Leone, 1863-86.
 81. Macaulay, George James. F.B. Coll. Sierra Leone, from 1863.
 82. Johnson, James. Isl. D.D. Dur. W. Africa, 1863-1900 ; Asst. Bp. in W. Eq. Africa, from 1900.
 83. Dzaw Tsang-lee. Mid China, 1863-67 ; *d.* 1867.
 84. Hensman, John. Ceylon, 1863-84 ; *d.* 1884.
 85. Pahewa, Matiaha. N. Zealand, from 1863.
 86. Lo-Sam-Yuen. S. China, 1863-83.

1864

87. Ratnam, Manchala. Telugu Mn., 1864-86 ; *d.* 1886.
 88. Bhushanam, Ainala. Telugu Mn., 1864-77 ; *d.* 1877.
 89. Mousa, Samuel. F.B. Coll. Sierra Leone, 1864-91 ; *d.* 1891.
 90. Boston, Henry. F.B. Coll. Sierra Leone, 1864-74 ; *d.* 1874.
 91. Turei, Mohi. St. Stephen's, Auck. N. Zealand, from 1864.
 92. Tawhaa, Hare. St. Stephen's, Auck. N. Zealand, 1864-75 ; *d.* 1875.
 93. Kooshalli, Chas. Mauritius, 1864-89 ; *d.* 1889.
 94. Nylander, Thos. Christopher. F.B. Coll. Sierra Leone, 1864-96 ; *d.* 1896.
 95. Coomber, Adam Geo. Niger, 1864-68 ; *d.* 1868.
 96. Moeke, Watene. St. Stephen's, Auck. N. Zealand, 1864-65 ; *d.* 1865.

1865

97. Allen, Willm. Yoruba, 1865-85 ; *d.* 1885.
 98. Devaprasadham, Daniel. Tinnevely, from 1865.
 99. John, Thos. Cole. F.B. Coll. Niger, 1865-83.
 100. Champion, George. Ceylon, from 1865.
 101. Hoole, Elijah. Ceylon, 1865-81 ; *d.* 1881.
 102. Handy, Trueman Parker. Ceylon, 1865-85 ; *d.* 1885.
 103. Joseph, Justus. Cottayam Coll. Travancore, 1865-75.

1866

104. James, Anthony. Tinnevely, 1866-92 ; *d.* 1892.
 105. Simeon, Vedanayagam. Palamc. Inst. Tinnevely, 1866-97 ; *d.* 1897.
 106. Gnanamuttu, Samuel. Tinnevely, 1866-85 ; *d.* 1885.
 107. Kadshu, James. Punjab, 1866-76 ; *d.* 1876.
 108. Abel, Frederick. N.-W.P., 1866-87 ; *d.* 1887.
 109. Te Rangamaro, Rihara. St. Stephen's, Auck. N. Zealand, 1866-99.
 110. Theophilus, Arthur. Isl. S. India, 1866-70.
 111. Johnson, Henry. Isl. M.A. Camb. W. Africa, from 1866. Archdn. of Upper Niger, 1878-90 ; of Sierra Leone, from 1900.
 112. Pearce, Moses. F.B. Coll. Sierra Leone, 1866-83.

1867

113. Tangata, Renata. St. Stephen's, Auck. N. Zealand, 1867-87 ; *d.* 1887.
 114. Wiki, Raniera. St. Stephen's, Auck. N. Zealand, 1867-71 ; *d.* 1871.
 115. Nundi, Khaltro Mohun. N.-W.P., 1867-69 ; *d.* 1869.
 116. Gunasekara, Henry. Ceylon, from 1867.

1868

117. Wong Kiu Taik. Fuh-Kien, 1868-77, and 1879-93 ; *d.* 1893.
 118. Jayasinha, Daniel. Ceylon, 1868-87 ; *d.* 1887.

119. De Silva, Hendrik. Ceylon, 1868-91; *d.* 1891.
120. Imad-ud-din. D.D. Lamb. Punjab, 1868-1900; *d.* 1900.
121. Jeremy, David. N.-W.P., from 1868. [*d.* 1884.]
122. Thoma, Ambarta Thomen. Cottayam Coll. Travancore, 1868-84; Travancore, from 1868.
123. Koratha, Kunengheri Koratha. Cottayam Coll. Travancore, from 1868.
124. Itty, Cherian. Cottayam Coll. Travancore, 1868-96. [93; *d.* 1893.]
125. Wirghese, Pulinekanatha Matthew. Cottayam Coll. Travancore, 1868-
126. Palmer, Robert. F.B. Coll. Sierra Leone, 1868-74; *d.* 1874.
127. Hazeley, Samuel George. F.B. Coll. W. Africa, 1868-80.

1869

128. Wirasinha, Bartholomew Piris. Ceylon, 1869-1900.
129. Kannangar, Hendrick. Ceylon, 1869-85; *d.* 1894.
130. Rasenthiram, Abraham. Tinnevely, 1869-89; *d.* 1889.
131. Rasenthiram, David. Tinnevely, 1869-89; *d.* 1889.
132. Samuel, Isaac. Tinnevely, from 1869.
133. Perinbam, David. Tinnevely, 1869-1900; *d.* 1900.
134. Vedanayagam, Thos. Tinnevely, 1869-89; *d.* 1889.
135. Hopper, Ralph. Tinnevely, from 1869.
136. Pakkianadan, Masillamani. Palamc. Inst. Tinnevely, 1869-75; *d.* 1875.
137. Gnanapragasum, Masillamani. Tinnevely, 1869-80; *d.* 1880.
138. Vedamuttu, Aaron. Tinnevely, from 1869-85; *d.* 1885.
139. David, Joseph. Palamc. Inst. Tinnevely, from 1869.
140. Abraham, Vedamuttu. Palamc. Inst. Tinnevely, 1869-76; *d.* 1876.
141. Gnanamuttu, Asirvadam. Palamc. Inst. Tinnevely, 1869-95; *d.* 1895.
142. Samuel, John. Palamc. Inst. Tinnevely, 1869-74; *d.* 1874.
143. Simeon, John. Tinnevely, 1869-96; *d.* 1896.
144. Stephen, David. Palamc. Inst. Tinnevely, 1869-97; *d.* 1897. [*d.* 1896.]
145. Spence, Baptiste. St. John's Coll., Red River. N.-W. Canada, 1869-93;
146. Paul, Charles. Niger, 1869-90.
147. Romaine, William. Niger, 1869-77; *d.* 1877.
148. Langley, Francis. Niger, 1869-73; *d.* 1873.
149. Ram, Madho. Bp.'s Coll., Calc. N.-W.P., 1869-88; *d.* 1888.

1870

150. Biswas, Molam. Bengal, 1870-1900; *d.* 1900.
151. Bose, Samuel Raj Kristo. Bengal, 1870-94; *d.* 1894.
152. Nowroji, Ruttonji. W. India, 1870-99.
153. Balawant, Shankar. Bombay, 1870-83; *d.* 1884.
154. Joshi, Lucas Maloba. W. India, from 1870.
155. Crowther, Dandeson Coates. Isl. Niger, from 1870. Archdn. of Lower Niger, 1876. [1892.]
156. Swamidasen, Suviseshamuttu. Palamc. Inst. Tinnevely, 1870-92; *d.*
157. Samuel, Abraham. Palamc. Inst. Tinnevely, from 1870.
158. Simeon, Luke. Palamc. Inst. Tinnevely, 1870-94; *d.* 1894. [1883.]
159. Paraire, Wiremu Katene. St. Stephen's, Auck. N. Zealand, 1870-83; *d.*
160. Pohutu, Hone. St. Stephen's, Auck. N. Zealand, 1870-93.

1871

161. During, Joseph. Niger, 1871-83.
162. Smart, Frederick Weeks. F. B. Coll. Niger, 1871-76.
163. Johnson, Thos. Niger, 1871-84; *d.* 1884.
164. Nand, Samuel. N.-W. P., 1871-76; *d.* 1876. [*d.* 1875.]
165. Caldwell, Luke. St. John's Coll., Red River. N.-W. Canada, 1871-75;
166. Boutaji, Seraphim. Palestine, from 1871.
167. Kawar, Michael. Palestine, 1871-86; *d.* 1886.
168. Williams, David. Yoruba, from 1871.
169. Pearse, Samuel. Yoruba, from 1871.
170. Wright, Thos. Benj. Yoruba, 1871-91.

171. Olubi, Daniel. Yoruba, from 1871.
 172. Jaco, Arcarteparambil J. Travancore, 1871-94; *d.* 1894.
 173. Krishnayya, Ganugapati. Telugu Mn., from 1871.

1872

174. Te Wanui, Rawiri. N. Zealand, 1872-82; *d.* 1882.
 175. Te Herekaw, Heneri. N. Zealand, 1872-88; *d.* 1888.
 176. Turipona, Wiremu. N. Zealand, 1872-96; *d.* 1896.
 177. Pomare, Wiremu. N. Zealand, 1872-85.
 178. Razu, Indukuri Venkatarama. Telugu Mn., from 1872.
 179. Peter, John. Ceylon, 1872-77.
 180. Peter, Pakkyanathan. Ceylon, 1872-95; *d.* 1895.
 181. Curien, Putthenpurakel Matthu. Travancore, from 1872.
 182. Joseph, Pothan Petrukuttil. Travancore, from 1872.
 183. Thomas, Mukkadavil Chandapilla. Travancore, from 1872.
 184. Imam Shah. Punjab, from 1872.
 185. Williams, John. Medical. Punjab, 1872-96; *d.* 1896.

1873

186. Yesudian, Gnanamuttu. Tinnevely, from 1873.
 187. Sarkunen, Gnanamuttu. Tinnevely, 1873-96; *d.* 1896.
 188. Biswas, Matthew Sartok. Bengal, 1873-90; *d.* 1890.
 189. Paerata, Rupene. N. Zealand, 1873-87; *d.* 1887.
 190. Taylor, John Eldred. F. B. Coll. Sierra Leone, 1873-84; *d.* 1892.

1874

191. Te Ngara, Eruera Hurutara. St. Stephen's, Auck. N. Zealand, from 1874.
 192. Rudra, Piari Mohan. Bengal, 1874-89; *d.* 1889.
 193. Richard, John. N.-W.P., 1874-96; *d.* 1896.
 194. Phillips, Edward. Niger, 1874-83.
 195. Carew, Walter Ebenezer. Niger, 1874-89.
 196. Perry, Solomon S. F. B. Coll. Niger, 1874-81; *d.* 1881.
 197. Buck, John. F. B. Coll. Niger, 1874-83.
 198. Asirvadam, Athidasen. Tinnevely, 1874-99; *d.* 1899.
 199. Nallathambi, Swamidasen. Tinnevely, 1874-89; *d.* 1889.
 200. Samuel, Perupettan. Tinnevely, from 1874.
 201. Abraham, Perumal. Tinnevely, 1874-76; *d.* 1876.
 202. Masillamani, Samuel. Tinnevely, from 1874.
 203. Paul, Samuel. Palamc. Inst. Tinnevely, 1874-1900; *d.* 1900.
 204. Jamal, Chalil. Palestine, from 1874.

1875

205. Taua, Hare Peka. St. Stephen's, Auck. N. Zealand, 1875-87; *d.* 1887.
 206. Cole, Nicholas Jacob. F. B. Coll. Sierra Leone, from 1875.
 207. Bowen, John Bernard. F. B. Coll. Isl. Sierra Leone, 1875-99; *d.* 1899.
 208. Sing Eng-teh. Mid China, 1875-99.
 209. Te Haara, Meinata. N. Zealand, 1875-81, and from 1891.
 210. Te Whareumu, Areka. N. Zealand, 1875-93.
 211. Kapa, Matiu. N. Zealand, from 1875.
 212. Chandy, Jacob. Cottayam Coll., and C. N. I. Travancore, from 1875.
 213. Bhola Nath Ghose. Punjab, from 1875.
 214. Mian Sadiq Masih. Lahore Div. Coll. Punjab, from 1875.

1876

215. Ephraim, Timothy. Tinnevely, 1876-77, and 1883-96; Mauritius, 1877-83.
 216. Gnanayutham, Vedamanikam. Palamc. Inst. Tinnevely, 1876-85; *d.* 1885.
 217. Sebagnanum, John. Palamc. Inst. Tinnevely, 1876-98; *d.* 1898.

218. Asirvatham, Sithambram. Palamc. Inst. Tinnevely, from 1876.
219. Abraham, Vedomuttu. Palamc. Inst. Tinnevely, from 1876.
220. Tharmakan, Visuvasam. Palamc. Inst. Tinnevely, 1876-91; *d.* 1891.
221. Abraham, David. Palamc. Inst. Tinnevely, 1876-84; *d.* 1884.
222. Masillamani, Samuel. Palamc. Inst. Tinnevely, 1876-94; *d.* 1894.
223. Arulanantham, David. Palamc. Inst. Tinnevely, 1876-96; *d.* 1896.
224. Arumanayagam, Gnanayutham. Tinnevely, 1876-92; *d.* 1892.
225. Vedanayagam, David. Tinnevely, 1876-87; *d.* 1889.
226. Vedakan, S. Tinnevely, 1876-94; *d.* 1894.
227. Sandhosham, Samuel. Palamc. Inst. Tinnevely, from 1876.
228. David, Pakianathen. Palamc. Inst. Tinnevely, 1876-95; *d.* 1895.
229. Gnanamuttu, Visuvasam. Palamc. Inst. Tinnevely, from 1876.
230. Ram Charan Dass. Bengal, from 1876.
231. Carter, Joseph. N.-W. P., 1876-77; *d.* 1877.
232. Coker, Daniel. Yoruba, from 1876.
233. Johnson, Nathaniel. Yoruba, from 1876. [Africa, from 1893.]
234. Phillips, Charles. D.D. Dur. Yoruba, 1876-93; Asst. Bp. in W. Eq.
235. Kamiti, Reihana. St. Stephen's, Auck. N. Zealand, from 1876.
236. Ting Sing-Ki. Fuh-Kien, 1876-96; *d.* 1896.
237. Tang Tang-Pieng. Fuh-Kien, 1876-81; *d.* 1881.
238. Ling Sieng-Sing. Fuh-Kien, 1876; *d.* 1876.
239. Su Chong-Ing. Fuh-Kien, 1876-77; *d.* 1877.
240. Sanders, John. N.-W. Canada, from 1876.
241. Dzing Ts-Sing. Mid China, 1876-98; *d.* 1898.
242. Wong Yiu-Kwong. Mid China, from 1876.
243. O Kwong-Yiao. Mid China, from 1876.
244. Gabb, John. Mauritius, 1876-81; Ceylon, 1881-83; Madras, 1883-94.
245. Te Mahauriki, Pineaha. N. Zealand, 1876-95; *d.* 1895.

1877

246. Te Hana, Arona. N. Zealand, from 1877.
247. Bull, Nathaniel. F. B. Coll. Sierra Leone, 1877-96; *d.* 1896.
248. Moore, Obadiah. Sierra Leone, from 1877.

1878

249. Katwaru Lall. Lahore Div. Coll. N. India, 1878-98.
250. Aman Masih Levi. N.-W.P., 1878-94.
251. Piwaka, Kerehona. N. Zealand, 1878-85; *d.* 1885.
252. Te Aihu, Rutene. N. Zealand, from 1878.
253. Te Wainohu, Hone. N. Zealand, 1878-93; *d.* 1893.
254. Gurubadham, Isaac. Palamc. Inst. Tinnevely, from 1878.
255. Hastings, Thomas. Palamc. Inst. Tinnevely, from 1878.
256. Paramanandham, Stephen. Tinnevely, 1878-82; *d.* 1882.
257. Cooksley, Manuel H. Palamc. Inst. Tinnevely, from 1878.
258. Pakianadan, John. Tinnevely, 1878-98; *d.* 1898.
259. Harris, Pakianadan James. Tinnevely, from 1878.
260. Yesuadian, Tucker. Palamc. Inst. Tinnevely, from 1878. [*d.* 1895.]
261. Samuel, Samuel. Palamc. Inst. Tinnevely, 1878-84; Ceylon, 1884-95;
262. Devaprasadam, Muttusami. Palamc. Inst. Tinnevely, 1878-92; *d.* 1892.
263. Hansda, Bhim. Bengal, from 1878.
264. Sido, William. Bengal, from 1878.
265. Besra, Sham. Bengal, from 1878.
266. Ali, Yakub. Lahore Div. Sch. Punjab, 1878-93; *d.* 1899.
- Sorabji Kharsedji. See under 1880, No. 280.

1879

267. John, Enattikkal Varkki. Cottayam Coll., and C. N. I. Travancore, from 1879. [1889.]
268. Gnanayutham, Pakkianadham. Palamc. Inst. Tinnevely, 1879-89; *d.*
269. Odeh, Nasir. Isl. Palestine, 1879-90.

1880

270. Te Paa Wiki. N. Zealand, from 1880.
 271. Sinclair, John. N.-W. Canada, 1880-97; *d.* 1897.
 272. John, Samuel. Madras, from 1880.
 273. Vores, Samuel. Tinnevely, from 1880.
 274. Davis, Nathaniel S. F.B. Coll. B.A. Dur. Sierra Leone, 1880-88.
 275. Boston, Nathaniel H. F.B. Coll. B.A. Dur. Sierra Leone, 1880-90.
 276. Felix, Daniel. F.B. Coll. Sierra Leone, 1880-83; *d.* 1883.
 277. Asgill, John Tilley. Sierra Leone, 1880-99; *d.* 1899.
 278. Sia Seu-Ong. Fuh-Kien, 1880-86.
 279. Willoughby, Eugene Samuel. F.B. Coll. Isl. Yoruba, 1880-96; *d.* 1896.
 280. Sorabji Kharsedji. [Ordained 1878.] W. India, 1880-94; *d.* 1894.

1881

281. Amarasekara, Abraham Suriarachchi. Ceylon, 1881-85.
 282. Perera, Garagoda Arachchige Bastian. Ceylon, from 1881.
 283. Kalpage, Johannes Perera. Ceylon, from 1881.
 284. Gnanamuttu, Arulananthum. Ceylon, from 1881.
 285. Oluwole, Isaac. F.B. Coll. D.D. Dur. Yoruba, 1881-93; Assist. Bp. W. Eq. Africa, from 1893.
 286. Ngoi Kaik-Ki. Fuh-Kien, from 1881.
 287. Te Aro, Manahi. N. Zealand, 1881-83; *d.* 1883.
 288. Runga, Nirai. N. Zealand, from 1881.
 289. Garrick, John David. Niger, 1881-94; Sierra Leone, from 1894.
 290. Boyle, James. F.B. Coll. Niger, from 1881.
 291. Seetal, William. Bp.'s Coll. Calc. N.-W.P., from 1881.
 292. Baksh, Nathaniel Rahim. N.-W.P., 1881-92.
 293. Dina Nath. Lahore Div. Sch. Punjab, 1881-88; *d.* 1888.
 294. Perpettan, Swamiadian. Palamc. Inst. Tinnevely, 1881-98; *d.* 1898.

1882

295. Dey, Koilash Chunder. Bengal, from 1882. [from 1888.
 296. Nallathambi, Mutthu. Palamc. Inst. Nilgiris, 1882-88; Travancore,
 297. Arulanandam, Jebangnanan. Palamc. Inst. Tinnevely, from 1882.
 298. Selvanayagam, Jeganadhan. Palamc. Inst. Tinnevely, from 1882. [1884.
 299. Suvisheshamuttu, Pakkianadhan. Palamc. Inst. Tinnevely, 1882-84; *d.*
 300. Gurubadham, Abraham. Palamc. Inst. Tinnevely, 1882-96; *d.* 1896.
 301. Satthianadhan, Sarkunen. Palamc. Inst. Tinnevely, 1882-87; *d.* 1887.
 302. Kohlhoff, John. Palamc. Inst. Tinnevely, 1882-92; *d.* 1892.
 303. Asirvadham, Edward. Palamc. Inst. Tinnevely, from 1882.
 304. Ernest, John. Mauritius, from 1882.
 305. Badger, Peter. N.-W. Canada, 1882-88.
 306. Stranger, David. N.-W. Canada, 1882-84; *d.* 1884.
 307. Howell, Thomas. Punjab, from 1882.
 308. Singh, Samuel Sunker. Mauritius, 1882-99.
 309. Thompson, Henry P. F.B. Coll. Sierra Leone, from 1882.
 310. Kuruwella, Wadakkakattu C. Travancore, from 1882
 311. Tobit, Benjamin. Allahabad Div. Coll. N.-W.P., 1882-99.
 312. Drummond, Mark. N.-W.P., from 1882.
 313. Doherty, Samuel. Yoruba, from 1882.
 314. Buko, Edward. Yoruba, from 1882.

1883

315. Malik Ishaq. Punjab, from 1883.
 316. Edwards, Thomas. Punjab, 1883-94; *d.* 1894.
 317. Nobin Chunder Dass. Punjab, from 1883.
 318. Minatzakan, George. Persia, from 1883.
 319. Fong Yat Sau. S. China, from 1883.

320. Taylor, Samuel. F. B. Coll. B.A., L.Th. Dur. Sierra Leone, from 1883.
321. Nicol, G. Gurney M. Isl. B.A. Camb. Sierra Leone, 1883-88; *d.* 1888.
322. Spain, Samuel. F.B. Coll. Isl. Sierra Leone, from 1883.
323. Paul, Joshua. Palamc. Inst. Tinnevely, from 1883.
324. Sargunam, Vednayam. Palamc. Inst. Tinnevely, 1883-1900; *d.* 1900.
325. Savarimuttu, Arulandam. Palamc. Inst. Tinnevely, 1883-1900; *d.* 1900.
326. Nallathambi, Jacob. Palamc. Inst. Tinnevely, 1883-95.

1884

327. Solomon, Nemi. N.-W.P., from 1884.
328. Stephen Domatatti. Telugu Mn., 1884-87; *d.* 1887.
329. David, Maramudi. Telugu Mn., from 1884.
330. Kandavilei, Peter. Telugu Mn., from 1884.
331. Taitimu, Hemi K. N. Zealand, 1884-1900; *d.* 1900.
332. Chorley, Iyanar Frank. Palamc. Inst. Mauritius, from 1884.
333. Baz, Ibrahim. Palestine, from 1884.
334. Murad-el-Haddad. Palestine, 1884-97.

1885

335. Williams, Pythias James. Niger, 1885-95; Sierra Leone, from 1895.
336. Sabbarayudu, Atsanta. Madras Univ. Telugu Mn., from 1885.
337. Backus, John. Ceylon, from 1885.
338. Niles, John. Ceylon, 1885-92; *d.* 1892.
339. Jones, William Henry. E. Africa, from 1885.
340. Semler, Ishmael Michael. E. Africa, from 1885.
341. Mulaim-ud-din. Lahore Div. Coll. Punjab, from 1885. [1885.]
342. Settee, John Richard. Emm. Coll., Pr. Albert. N.-W. Canada, from 1885.
343. Peter, David Asirvathan. Madras, from 1885.
344. Carr, Abraham Arulanantham. Tinnevely, 1885-95; *d.* 1895.
345. David, Selvanayagam. Tinnevely, from 1885.
346. Pakkianadhan, Vedamuttu Yesudian. Tinnevely, from 1885.
347. Te Irimana, Paeuta. Gisborne Theo. Coll. N. Zealand, 1885-87.

1886

348. Johnson, Samuel. Yoruba, 1886-1900.
349. Luke, Matthew John. Yoruba, 1886-98.
350. Te Matete, Wiremu Hoete. Gisborne Theo. Coll. N. Zealand, from 1886.
351. Badger, John. N.-W. Canada, from 1886.
352. Scott, Malcolm. (See No. 1041, List I.)
353. Joseph, T. Kuruwella. Cottayam Coll., and C.N.I. Travancore, from 1886.
354. Biswas, Daniel. Bengal, from 1886.
355. Peters, Samuel. F. B. Coll. Niger, 1886-92; Sierra Leone, 1892-93.
356. Biswas, Gopal Chunder. Bengal, from 1886.

1887

357. Dyal, Diwan Sahib. Lahore Div. Coll. Punjab, from 1887.
358. Nakanishi, Yoshiyuki. Osaka Div. Sch. Japan, from 1887.
359. Terata, D. Totaro. Osaka Div. Sch. Japan, 1887-97.
360. Terasawa, Barnabas Hisayoshi. Osaka Div. Sch. Japan, from 1887.
361. Papahia, Hone W. Tana. Gisborne Theo. Coll. N. Zealand, from 1887.
362. Smart, Simeon Jackson. Niger, 1887-91.
363. Matthai, Allumettel Oomen. Cottayam Coll. Travancore, from 1887.
364. Thoma, Mukkadravil Chandapilla. Madras Univ. Travancore, from 1887.
365. David, Ampallur E. Madras Univ. Travancore, from 1887.
366. Chakko, Madona Chakko. Madras Univ. Travancore, from 1887.
367. Datt, Brij Lall. Lahore Div. Coll. Punjab, from 1887.
368. Nehemiah, Quasim Khan. Lahore Div. Coll. Punjab, from 1887.
369. Ting Sing-Ang. Fuh-chow Theo. Coll. Fuh-Kien, from 1887. ✓

- 370. Lau Taik-Ong. Fuh-Kien, from 1887.
- 371. Ling Sing-Mi. Fuh-Kien, from 1887.
- 372. Macaulay, Hugh Stowell. Isl. Niger, from 1887.
- 373. Kawhia, Eruera. Gisborne Theo. Coll. N. Zealand, 1887-99; *d.* 1899.
- 374. Waaka, Matenga. Gisborne Theo. Coll. N. Zealand, from 1887.
- 375. Waitoa, Hone. Gisborne Theo. Coll. N. Zealand, from 1887.
- 376. Biswas, Jacob Kantinath. Calcutta Div. Sch. Bengal, 1887-89; *d.* 1889.
- 377. Amarasekera, Gregory Suriarachchi. Ceylon, from 1887.
- 378. Singh, Kharak. Punjab, 1887-1900; *d.* 1900.
- 379. Hukatere, Hare Rewiti. N. Zealand, 1887-93; *d.* 1893.
- 380. Paerata, Herewini Nopera. Gisborne Theo. Coll. N. Zealand, from 1887.

1888

- 381. Dzing Teh Kwông. Mid-China, from 1888.
- 382. Simeon, P. Gnanakan. B. A. Madras. Tinnevely, from 1888.
- 383. Pakianadhan, David M. Madras Div. Sch. Tinnevely, from 1888.
- 384. Asirvatham, James. Tinnevely, from 1888.
- 385. Daniel, Simeon Aanandham. Madras Div. Sch. Tinnevely, from 1888.
- 386. Simeon, Samuel Stephen. Tinnevely, from 1888.
- 387. Asirvatham, George Herbert. Telugu Mn., from 1888.
- 388. Amirthanayagam, Daniel. Tinnevely, from 1888.
- 389. David, Joseph. Tinnevely, from 1888.
- 390. Gnanamuttu, Vedakan. Tinnevely, from 1888.
- 391. Griffith, John. Tinnevely, from 1888.
- 392. Horshington, Samuel. Tinnevely, from 1888.
- 393. Nallatambi, Asirvatham. Tinnevely, from 1888.
- 394. Ramiar, Manargudi Kaliyana. Telugu Mn., from 1888.
- 395. Swamiadian, Gurubatham. S. India, from 1888. [1895.]
- 396. Arumanayagam, John Knight. Palamc. Inst. Tinnevely, 1888-95; *d.*

1889

- 397. Strong, Aaron Christopher. F. B. Coll. L. Th. Dur. Niger, 1889-97.
- 398. Ho Seu-Hok. Fuh-Kien, from 1889.
- 399. Ting Chung Seng. Fuh-Kien, from 1889.
- 400. Anantam, Dhanavada. B. A. Madras. Telugu Mn., from 1889.
- 401. Boteju, Welatantrige Lewis. Ceylon, 1889-95; *d.* 1895.
- 402. Senewiratna, Henry Willm. Ceylon, 1889-99.
- 403. Zorab, Yusef. Palestine, from 1889.
- 404. Dimishky, Hanna. Palestine, from 1889.
- 405. Musa, Hanna. Palestine, from 1889.
- 406. Biswas, Philip Thos. Bengal, from 1889.
- 407. Dick, Willm. N.-W. Canada, from 1889.
- 408. Nyi Liang-p'ing. Mid China, from 1889.
- 409. Sing Tsae-seng. Mid China, from 1889.
- 410. Gomri, Selim. Jerusalem Inst. Palestine, from 1889.
- 411. Wilson, Matthew. M. A. and L. Th. Dur. Sierra Leone, from 1889.

1890

- 412. Williams, Daniel Ogushele. Yoruba, from 1890.
- 413. Makioka, Tetsuya. Japan, from 1890.
- 414. Biswas, Mark Dukhlal. Bengal, from 1890.
- 415. Vincent, Isaac. N.-W. P., 1890-97; *d.* 1897.
- 416. Murmu, Baijonath. Bengal, from 1890.
- 417. Cook, Edward. N.-W. Canada, from 1890.
- 418. Koba, Stephen Magohiko. Osaka Div. Sch. Japan, from 1890.
- 419. Tarafdar, Tushtu Chunder. Bengal, from 1890.
- 420. Satthianadhan, John. Madras, from 1890.
- 421. Devanayagam, Paramasivan N. Madras Div. Sch. Tinnevely, from 1890.
- 422. Matthai, Kaypuredam Matthuniri. Travancore, from 1890.

423. Punnusa, M. C. Travancore, 1890-94 ; *d.* 1894.
 423A. Williams, Jacob Samuel. Yoruba, from 1890.

1891

424. Handy, Chas. Chelliah. B.A. Calc. Ceylon, from 1891.
 425. Matthan, Kayalekkethu M. Travancore, from 1891.
 426. Abraham, Thollakkattu I. Travancore, from 1891.
 427. Ninan, Thonthunkal K. Travancore, from 1891.
 428. Singh, Solomon Nihal. B.A. Allahabad Univ. N.-W.P., from 1891.
 429. Masih, Fath. Lahore Div. Coll. Punjab, from 1891.
 430. Ullah, Ihsan. Punjab, from 1891.
 431. Shadrach, Doutamala. Telugu Mn., from 1891.
 432. Naganna, Karra. Telugu Mn., from 1891.
 433. Daniel, Battu. Telugu Mn., from 1891.
 434. David, Kanchi. Telugu Mn., from 1891.

1892

435. Thomas, A. Vedanayakam. B.A. Madras. Tinnevely, from 1892.
 436. Ratapu, Karaitiana. Gisborne Theo. Coll. N. Zealand, 1892-94 ; *d.* 1894.
 437. Arato, Paul Takusai. Osaka Div. Sch. Japan, from 1892.
 438. Te Hata, Hoeta. Gisborne Theo. Coll. N. Zealand, from 1892.
 439. Piwaka, Hoani. Gisborne Theo. Coll. N. Zealand, 1892-93.
 440. Susunker, Samuel. Allahabad Div. Sch. Mauritius, from 1892. [1900.
 440A. Virasinhe, Arulumbahan Russell. Trinity Coll., Kandy. Ceylon, 1892-
 441. Lahanmi, James Augustus. Yoruba, from 1892.
 442. Yek Siu Mi. Fuh-Kien, from 1892.
 443. Yek Twang Mi. Fuh-Kien, from 1892.
 444. Tiong MukTung. Fuh-Kien, 1892-95 ; *d.* 1895.
 445. Paratene, Wiremu. Gisborne Theo. Coll. N. Zealand, from 1892.
 446. Matthan, Mulamittil P. Travancore, from 1892.
 447. Pillai, Mutaswami Gnanasigamani. Telugu Mn., from 1892.
 448. Dey, Luke Horish Chundra. Bengal, from 1892.
 449. Mull, Wadawa. Punjab, from 1892.
 449A. Ogawa, T. Japan, from 1892.

1893

450. Hembron, Joel Barsa. Bengal, from 1893.
 451. Lucas Joshi, David. W. India, from 1893.
 452. Shindé, Dayaram Kishar. Poona Div. Sch. W. India, from 1893.
 453. Te Awarau, Piripi. Gisborne Theo. Coll. N. Zealand, 1893-99.
 454. Hapimana, Taimona. Gisborne Theo. Coll. N. Zealand, from 1893.
 455. Tautau, Nikora. Gisborne Theo. Coll. N. Zealand, from 1893.
 456. Duta, Henry Wright. Uganda, from 1893.
 457. Mutakyala, Yairo. Uganda, from 1893.
 458. Muyira, Yohana. Uganda, from 1893.
 459. Kaidzi, Yonasani. Uganda, from 1893.
 460. Sebuwato, Nikodemo. Uganda, 1893-95 ; *d.* 1895.
 461. Kizito, Zakaria. Uganda, from 1893.
 462. Clarke, W. Devapiriam. B.A. Madras. Madras, from 1893.
 463. David, David Samuel. Madras Div. Sch. Tinnevely, from 1893.
 464. Ttssettla, John. N.-W. Canada, from 1893.
 465. Noah, Timothy. N.-W.P., 1893.
 466. Daniel, George. Ceylon, from 1893.
 467. Matthias, Arudpragasam. Ceylon, from 1893. [1893.
 468. Williams, Charles Tissaverasingam. Trinity Coll., Kandy. Ceylon, from
 469. Morse, Samuel. Ceylon, from 1893.
 470. Thomas, Edward. N.-W. Canada, from 1893.
 471. Maggrah, John Albert. St. John's Coll., Manitoba. N.-W. Canada, 1893-99
 471A. Pratt, James Antoninus. L. Th. Dur. Niger, from 1893.

1894

472. Dong Dao Fah. Ningpo Theo. Coll. Mid China, from 1894.
 473. Sing Tsae-ling. Ningpo Theo. Coll. Mid China, 1894-1900; *d.* 1900.
 474. Tsong Sieh-en. Mid China, from 1894.
 475. Nicola Abu Hattum. Palestine, from 1894.
 476. Dzing Kyi-doh. Ningpo Theo. Coll. Mid China, from 1894.
 477. Mô Kw'un-yü. Ningpo Theo. Coll. Mid China, from 1894.
 478. Song Vi-sing. Ningpo Theo. Coll. Mid China, from 1894.
 479. Anandaya Govadi. Telugu Mn., from 1894.
 480. Jonah, Mandapati. Telugu Mn., from 1894.
 481. Ngatote, Reihana. N. Zealand, from 1894.
 482. Coker, Daniel Josephus. M.A. Dur. Sierra Leone, from 1894.
 483. Cole, Elizaphan Theophilus. M.A. Dur. Sierra Leone, from 1894.
 484. Grant, Josephus Nathaniel. Sierra Leone, from 1894.
 485. Spencer, Julius H. Niger, from 1894.
 486. Colombotantorige, James. Ceylon, from 1894. [1894.
 487. Daundesekera, Frederic William. Trinity Coll., Kandy. Ceylon, from
 488. Peter, John Samuel. B.A. Madras. Madras, from 1894.
 489. George, Edwin W. Yoruba, from 1894.
 490. Lijadu, Emanuel Moses. Yoruba, from 1894.
 491. Faries, Richard. (See No. 1335A, List I.)
 492. Watanabe, Yasuji. Japan, 1894-98; *d.* 1898.
 493. Te Pairata, Hone Teri. Gisborne Theo. Coll. N. Zealand, from 1894.
 494. Mansur, Asaad. Palestine, from 1894.

1895

495. Elba, Alexander Allen. B.A. Dur. Sierra Leone, from 1895.
 496. Oyebode, Robert Scott. Yoruba, from 1895.
 497. Okuseinde, James. Yoruba, from 1895.
 498. Li Sie Mi. Fuh-Kien, from 1895.
 499. Tomita, S. Magotaro. Osaka Theo. Coll. Japan, from 1895.
 500. Mokena, Ranapia. N. Zealand, from 1895.
 501. Pahewa, Hakaraia. Gisborne Theo. Coll. N. Zealand, from 1895.
 502. Rangi, Ahipene. Gisborne Theo. Coll. N. Zealand, from 1895.
 503. Haimora, Rameka. N. Zealand, from 1895.
 504. Bakhsh, John Ali. Lahore Div. Coll. Punjab, from 1895.
 505. Ransome-Kuti, Joshua Jesse. Yoruba, from 1895.
 506. Akiele, Francis Lowestoft. Yoruba, from 1895. [1895.
 507. Oomen, Kallur Philipos. Cottayam Coll., & C. N. I. Travancore, from
 508. Pathen, Alumuttill Joseph. Travancore, from 1895. [1895.
 509. Samuel, Puthamvithil A. Cottayam Coll., & C. N. I. Travancore, from
 510. Manikam, Gnanakan. Tinnevely, from 1895.
 511. Devapiriam, Arulanandam S. Tinnevely, from 1895.
 512. Benjamin, T. Kuruwella. B.A. Madras. Travancore, from 1895.
 513. Koshi, Koppura Thoman. Travancore, from 1895.

1896

514. Devanandam, Maramudi. Telugu Mn., from 1896.
 515. Jeevaratnam, Maramudi. Telugu Mn., from 1896.
 516. Ephraim, Kalangi. Telugu Mn., from 1896.
 517. Sircar, Dwarik Nath. Bengal, from 1896.
 518. Cornelius, Andrew. W. India, 1896-98; *d.* 1898.
 519. Coker, Robert Arunfunmilolu. Yoruba, from 1896.
 520. Williams, Joshua James. Niger, from 1896.
 521. Perera, D. Joseph. Ceylon, from 1896.
 522. Perera, Theodore G. Ceylon, from 1896.
 523. Mukasa, Samwili. Uganda, from 1896.
 524. Musoke, Bartolomayo. Uganda, from 1896.
 525. Mudeka, Nataneli. Uganda, from 1896.

- 526. Mukasa, Henry. Uganda, from 1896.
- 527. Kikwabanga, Nua. Uganda, from 1896.
- 528. Li Taik-Ing. Fuh-Kien, from 1896.
- 529. Deimler, James. E. Africa, from 1896.
- 530. Yu Hyien-Ding. Mid China, from 1896.
- 531. Braithwaite, Isaac Adesina. Yoruba, from 1896.
- 532. Coker, Simeon Arthur. Yoruba, from 1896.
- 533. Freeman, James M. B.A. Dur. Yoruba, 1896-99.
- 534. Thomas, Obadiah. Niger, from 1896.
- 535. Boteju, Welatantrige E. Ceylon, from 1896.
- 536. Paerata, Tiopira. Gisborne Theo. Coll. N. Zealand, from 1896.
- 537. Kiriwi, Timoti. Gisborne Theo. Coll. N. Zealand, from 1896.
- 538. Ruarangi, Hare Maihi. Gisborne Theo. Coll. N. Zealand, from 1896.
- 539. Ko, John Tsunetaro. Osaka Div. Sch. Japan, from 1896. [from 1899.
- 540. Gnanapragasam, John. B.A. Madras Univ. Madras, 1896-99; Telugu Mn.
- 541. Te Awekotuku, Ratema. Gisborne Theo. Coll. N. Zealand, from 1896.

1897

- 542. Howells, Adolphus W. B.A., L. Th. Dur. Yoruba, from 1897.
- 543. Qalander, John. N.-W.P., from 1897.
- 544. Ventura, John Baptiste. N.-W.P., from 1897.
- 545. Abraham, Vedanayagam. Madras Div. Sch. Tinnevely, from 1897.
- 546. Albert, Jesudasan. Madras Div. Sch. Tinnevely, from 1897.
- 547. Yesudian, Gnanamuttu. W. India, from 1897.
- 548. Talib Masih. Punjab, from 1897.
- 549. Singh, Latchman Singh Dhan. Madras, from 1897.
- 550. Tai Iah'an. Ningpo Theo. Coll. Mid China, from 1897.
- 551. Seng Dziang-Kyiae. Mid China, from 1897.

1898

- 552. Anyaegbunam, George Nicholas. Niger, from 1898.
- 553. Adolphus, Noah. B.A. Madras. Tinnevely, from 1898.
- 554. Asirvatham, Manikam. Tinnevely, from 1898.
- 555. Kuroki, K. Japan, 1898-1900.
- 556. Ushijima, Sotaro. Osaka Theo. Coll. Japan, from 1898.
- 557. Fukada, Naotaro. Osaka Theo. Coll. Japan, from 1898.
- 558. Matsui, Peter Yonetaro. Japan, from 1898.
- 559. Nakamura, Kamesaburo. Japan, from 1898.
- 560. Pepple, David Okfarabietoa. Niger, from 1898.
- 561. Olumide, Jacob Josiah. Yoruba, from 1898.
- 562. Lewis, Charles Nicholas. B.A. Dur. Sierra Leone, from 1898.
- 563. Wilson, Joseph George. Sierra Leone, from 1898.
- 564. Williams, Alfred Edward. Sierra Leone, from 1898.
- 565. Bickersteth, Paul Augustus. Sierra Leone, from 1898.
- 566. Pukerua, Manahi Katene. Gisborne Theo. Coll. N. Zealand, from 1898.
- 567. Huata, Hemi Petiti. Gisborne Theo. Coll. N. Zealand, from 1898.
- 568. Timutimu, Tapeta. Gisborne Theo. Coll. N. Zealand, from 1898.
- 569. Tamihere, Aperahama. Gisborne Theo. Coll. N. Zealand, from 1898.
- 570. Umap, Sumant. W. India, from 1898.
- 571. Adam, Kanaparti. Telugu Mn., from 1898.

1899

- 572. Davies, Daniel Athanasius. B.A. Dur. Sierra Leone, from 1899.
- 573. Biswas, Solomon. Bengal, from 1899.
- 574. Biswas, Kanto Lal. Bengal, from 1899.
- 575. Biswas, Santi Bhusan. Bengal, from 1899.
- 576. Mullick, Jebon Chandro. Bengal, from 1899.
- 577. Kamwakabi, Samwili. Uganda, from 1899.
- 578. Mukasa, Eriya. Uganda, from 1899.

579. Kibuka, Seduraka. Uganda, from 1899.
 580. Bakayana, Ediwedi. Uganda, from 1899.
 581. Nkangali, Asa. Uganda, from 1899.

*Supplementary List of Natives admitted to Orders between April 12, 1899
 (Centenary Day), and December 31, 1900.*

1899

582. Merriman, Horatius Benjamin. Niger, from 1899.
 583. McCarthy, Samuel Silvanus. Niger, from 1899.
 584. Sathianathen, Albert. Ceylon, from 1899.
 585. Buligwanga, Zakayo. Uganda, from 1899.
 586. Semfuma, Tomasi. Uganda, from 1899.
 587. Lwaki, Isaka. Uganda, from 1899.
 588. Kiwavu, Yosua. Uganda, from 1899.
 589. Nakiwafu, Nua. Uganda, from 1899.
 590. Aliwonya, Silasi. Uganda, from 1899.
 591. Cherian, Wattacherie Cherian. Ceylon, from 1899.
 592. Varkey, Kallur Philip. Travancore, from 1899.
 593. Ito, Matsutaro. Japan, from 1899.
 594. Weng Hung-Ong. Fuh-Kien, from 1899.
 595. Ogunbiyi, Thomas Adesina Jacobson. Yoruba, from 1899.
 596. Mokai, Horima Kereru. N. Zealand, from 1899.
 597. Singh, Jaswant. Punjab, from 1899.
 598. Qutb-ud-din. Punjab, from 1899.
 599. Devadas, Arulappen. Tinnevely, from 1899.
 600. Gnanapragasam, Jesudiyam. Tinnevely, from 1899.
 601. Devadas, Savarimuttu Mathirendram. Tinnevely, from 1899.

1900

602. Sadhuvu, Medikayala. Telugu Mn., from 1900.
 603. Gnanamoni, C. Paramasagayam. Nilgiris, from 1900.
 604. Ajayi, Michael Thomas Euler. Yoruba, from 1900.
 605. Fanimokun, Joseph Suberu. B.A., L. Th. Dur. Yoruba, from 1900.
 606. Thommen, Cherikal Chakko. Travancore, from 1900.
 607. Mani, Elanikkal Varkki. Travancore, from 1900.
 608. Cole, Johann Maximilian Adolf. Niger, from 1900.
 609. Emmanuel, George. N.-W.P., from 1900.
 610. Daniel, John Vethamanikan. Ceylon, from 1900.
 611. Kizito, Yosiya. Uganda, from 1900.
 612. Wamala, Voeri. Uganda, from 1900.
 613. Muyinda, Aloni. Uganda, from 1900.
 614. Toolsy, S. Mauritius, from 1900.
 615. Saba, Saleh. Palestine, from 1900.
 616. Musa, Butrus. Palestine, from 1900.
 617. Hansda, Nimbai. Bengal, from 1900.
 618. Aziz-ud-din. Punjab, from 1900.
 619. Vedanayagam, Saththianadhan. Madras, from 1900.
 620. Adewakun, James Samuel. Yoruba, from 1900.
 621. Kivebulaya, Apolo. Uganda, from 1900.
 622. Manikam, Arulanandham. Tinnevely, from 1900.
 623. Ing Djun Yuih. Mid China, from 1900.

IV. ALPHABETICAL LIST.

I. CLERICAL AND LAY MISSIONARIES.

(The numbers following the names give the reference to List I., see pp. 618-649.)

ABIGAIL, A. H. 1587	Adams, A. J. F. 1151	Adley, W. 91
Abigail, W. J. 1116	Adams, W. F. 1280	Adlington, J. 35
Acheson, A. 369	Adeney, F. F. 1183	Ainley, F. W. 855

St. Paul's School.

1855. P. S. Royston (Bishop of Mauritius, 1872-90).
 1896.*A. R. Cook (Medical).
 1899.*J. H. Cook (Medical).
 „ V. H. Patrick.
 1900. S. H. Clark.

Sedbergh School.

1890. J. P. Haythornthwaite.

Sherborne School.

1893. W. H. Dixon.
 1897. C. G. Hensley.

Shrewsbury School.

1847. R. H. Cobbold.
 1877. A. W. Poole (Bishop in Japan, 1883-85).
 1892. G. H. Davies.

Tiverton: Blundell's School.

- 1878.*A. Jukes (Medical).
 1897. C. T. Pargiter.

Tonbridge School.

1875. J. C. Hoare (Bishop of Victoria).
 1895.*F. Johnson (Medical).
 1896. A. H. Storrs.
 1900.*G. C. Vyse.

Trent College.

1885. E. Corfield.
 1889. A. R. Steggall.

University College School.

1881. G. H. Pole.
 1897. H. E. Maddox.
 1901. A. D. Dixey.

Uppingham School.

1883. J. H. Horsburgh.
 1884. A. G. Norman.
 1890.*G. L. Pilkington.
 1893. T. H. Fitzpatrick.
 1895. E. A. Causton.

Wakefield Grammar School.

1900. G. T. Manley.
 „ W. H. Walker.

Warwick School.

1899. J. W. Purser.

Wellington College.

- 1890.*J. D. M. Cotter.
 1892. C. H. A. Field.
 1894. R. S. Heywood.
 1897.*W. B. Heywood (Medical).

Westminster School.

1895. A. W. Crockett.
 1897. W. S. Cox.
 1900. P. Armitage.

Winchester College.

- 1897.*G. H. Hodgson.

Worcester Cathedral School.

1875. H. K. Binns.
 1880. W. E. Taylor.
 1896. C. C. Petch.

York: St. Peter's School.

1889. E. A. Douglas.
 1890. E. Bellerby.
 1891. W. A. Crabtree.
 1892. C. B. Clarke.
 1895. A. C. Clarke.

Missionaries from Colonial Associations.

I. NEW SOUTH WALES ASSOCIATION.

1892. Phillips, Helen P. Ceylon, from 1892.
Newby-Fraser, Rev. W. Lond. Coll. Div. N.-W.P., 1892-1900.
1894. Doulton, Ernest. W. E. Africa, from 1894.
Wilkes, Amy E. Turkish Arabia, 1894-95.
1895. Phillips, Alice. Turkish Arabia, from 1895.
1896. Oxley, Amy Isabella. Fuh-Kien, from 1896.
1897. Newton, Sophia S. Fuh-Kien, from 1897.
✓ Suttor, Isabel. Fuh-Kien, from 1897.
Bibb, Leila. Fuh-Kien, from 1897.
1898. Bachlor, Rose. South China, from 1898.
Harrison, Mary Gertrude. Palestine, from 1898.
1899. Hassall, Beatrice I. Marsden Tr. Home. Palestine, from 1899.
Burns, George. E. Africa, from 1899.

II. VICTORIA ASSOCIATION.

- ✓ 1893. Saunders, Harriette Elinor. Fuh-Kien, 1893-95; killed 1895.
Saunders, Elizabeth M. Fuh-Kien, 1893-95; killed 1895.
Tugwell, Henry C. Bengal, 1893-96; *d.* 1896.
1895. Maynard, Richard A. E. Africa, from 1895.
✓ Blackett, Rev. A. R., B.A. Sydney. Persia, from 1895.
1896. Searle, Minna. Fuh-Kien, from 1896.
Martin, Emma Ellen. Turkish Arabia, from 1896.
Holloway, William. N.-W.P., from 1896.
Law, Thomas. N.-W.P., from 1896.
Molloy, Margaret E. Fuh-Kien, from 1896.
1897. Webb, Francis E., M.B. Melb. B. Columbia, 1897-1900.
✓ Hughes, Isabella. Mid China, from 1897.
Saunders, Mrs. Eliza. Fuh-Kien, from 1897.
1898. Wilson, Louisa Alice, M.A. Melb. N.-W.P. 1898; *m.* No. 1423, List I.,
1899.
Mort, Ellen. Fuh-Kien, from 1898.
Nicholson, Kate Louise. Fuh-Kien, from 1898.
Smith, Amy. S. China, from 1898.

Supplementary.

1900. Sears, Margaret Ellen. Fuh-Kien, from 1900.

III. NEW ZEALAND ASSOCIATION.

1893. Pasley, Marie Louise. Japan, from 1893.
Hunter Brown, Della Iris. Japan, from 1893.
1894. Wilson, Alice Lydia. Niger, from 1894.

1895. Latham, Violet Helen. N.-W.P., 1895-99.
 1899. Blakiston, Rosamond Mary. N. Zealand, from 1899.
 Carr, Arthur J. Tinnevely, from 1899.
 McCallum, Isabella M. Marsden Tr. Home. Palestine, from 1899.

IV. CANADIAN C.M.S.

1893. Stringer, Rev. I. O., B.A. Toronto. N.-W. Canada, from 1893.
 Marsh, Rev. T. J., Wycliffe Coll., Toronto, N.-W. Canada, from 1893.
 1895. Reazin, Henry Le R., M.B. N.-W. Canada, 1895-96.
 Whittaker, Rev. C. E., Wycliffe Coll., Toronto. N.-W. Canada, from 1895.
 Hockley, Rev. E. F., B.A. Toronto. N.-W. Canada, 1895-99.
 Boyd, Rev. J. R. S., B.A. Toronto. Fuh-Kien, from 1895.
 1896. Robinson, Rev. J. C., Wycliffe Coll., Toronto. Japan, from 1896.
 Baldwin, Rev. J. M., M.A. Toronto. Japan, from 1896.
 Hamilton, Rev. H. J., B.A. Toronto. Japan, from 1896.
 Trent, Edith. Japan, from 1896.
 Young, Margaret M. Japan, from 1896.
 1897. White, Rev. W. C. Fuh-Kien, from 1897.
 Gould, Rev. S. H., B.A. Toronto; M.D. Kingston, Canada. Palestine, from 1897.
 Lea, Rev. A., M.A. Toronto. Japan, from 1897.
 1898. Allworth, Maria. Japan, 1898-99.

Medical Missionaries.

THE names of the following list of Medical Missionaries are all included in the general list on pages 618 to 663 (*supra*), but the interest attaching to the medical branch of missionary work justifies this separate list, showing at a glance the men and women who, possessing medical diplomas, have devoted their lives in connexion with the Society to making the Gospel known to non-Christians.

I. MEN.

1827. Korck, Rev. C. L., M.D. Greece, 1827-31.
1829. Graham, H. Sierra Leone, 1829-32.
1836. Ford, S. H. N. Zealand, 1836-40.
1838. Philip, R. S. Africa, 1838-40.
1840. Ilott, J. Sierra Leone, 1840-42.
1842. Davies, Rev. C. P. N. Zealand, 1842-59.
Tucker, Rev. J. T. Tinnevely, 1842-66.
1847. Ashwood, J. N. Sierra Leone, 1847-50.
1849. Welton, W. Fuh-Kien, 1849-58.
1850. Van Cooten, E. C. Yoruba, 1850-51.
1851. Hensman, W. Yoruba, 1851-53.
1852. Maser, Rev. J. A. Yoruba, 1852-84.
1853. Irving, E. G., M.D., R.N. Yoruba, 1853-55.
1856. Storrs, Rev. W. T., M.R.C.S. N. India, 1856-71, and 1877-79.
1857. Collins, Rev. W. H., M.R.C.S. China, 1857-80.
1861. Harrison, A. A., M.B. Camb. Yoruba, 1861-64.
1864. Elmslie, W., M.D. Aber. Kashmir, 1864-72.
1871. Galt, J., F.R.C.S., L.R.C.P. Edin. Mid China, 1871-78.
1873. Maxwell, T., M.D. Camb., F.R.C.S. Edin. Kashmir, 1873-75.
Downes, E., M.D. Brux., F.R.C.S. Edin. Kashmir, 1873-83.
1875. Forster, E. W., M.R.C.S. Eng. E. Africa, 1875-76.
1876. Smith, J., M.B., C.M. Edin. Uganda, 1876-77.
1877. Praegar, E. A., L.F.P.S. Glas. E. Africa, 1877; B. Columbia, 1883-85.
Baxter, E. J., L.R.C.P. & S. Edin. E. Africa, from 1877.
1878. Felkin, R. W. Uganda, 1878-81.
Elliott, Rev. R., L.R.C.S.I. Bengal, 1878-82; Palestine, 1886-92.
Jukes, A., L.R.C.P. Edin., M.R.C.S. Eng. Punjab, from 1878.
Taylor, B. Van S., M.B., C.M. Edin. Fuh-Kien, from 1878.
1879. Hoernle, Rev. E.F., M.B., L.R.C.S. Edin. Persia, 1879-88.
1881. Neve, A., F.R.C.S., L.R.C.P. Edin. Kashmir, from 1881.
Main, D.D., L.R.C.P. & S. Edin. Mid China, from 1881.
Clark, H. M., M.D., C.M. Edin. Punjab, from 1881.
1882. Johnson, W., L.R.C.P. & S. Edin. N. India, 1882-89.
1883. Brown, P., M.D. Dur. Niger, 1883-84.
Horder, E. G., F.R.C.S., L.R.C.P. Edin. S. China, from 1883.
1885. Harpur, F. J., M.B., B.Ch. Dub. Arabia, 1885-89; Egypt, from 1889.
Sutton, S. W., M.D. Lond. Punjab, from 1885. [1886.
1886. Sutton, H. M., M.R.C.S. Eng., L.R.C.P. Lond. Turkish Arabia, from

- 1886 Pruen, S. T., M.D. Dur. E. Africa, 1886-89.
Neve, E. F., M.D., F.R.C.S. Edin. Kashmir, from 1886.
Hickin, H. J., M.B., C.M. Glas. Mid China, 1886-95.
1887. Ardagh, V. E. R., L.R.C.P. & S. Edin. E. Africa, 1887-89; B. Columbia, from 1889.
1888. Edwards, C. S., M.R.C.S. Eng., L.R.C.P. Lond. E. Africa, from 1888.
Rigg, J., M.B., C.M. Edin. S. China, from 1888.
1889. Eustace, M., M.D. Dub. Persia, 1889-91; Punjab, 1892-99.
1890. Colborne, W., M.D. Lond. S. China, 1890-96; Japan, from 1897.
Harford-Battersby, C. F., M.D. Camb. Niger, 1890-92.
Bailey, H. J., M.B., C.M. Edin. Palestine, 1890-93.
Mears, W. P., M.D. Dur. Fuh-Kien, 1890-93.
Browning, F. W., L.R.C.P. & S. Edin. Mid China, 1890-92.
1891. Wright, G. R. M., M.R.C.S. Eng., L.R.C.P. Lond. Uganda, 1891-93;
Palestine, from 1893.
Lankester, A. C., M.D. Lond. Punjab, from 1891.
Laird, F., L.R.C.P. & S. Edin. Egypt, 1891-93.
1892. Pennell, T. L., M.D. Lond. Punjab, from 1892.
1893. Sterling, Rev. R., M.B., B.S. Dur. Palestine, from 1893.
Smyth, R., M.B., B.Ch. Dub. Mid China, from 1893.
Adams, W., M.R.C.S. Eng., L.R.C.P. Lond. Punjab, from 1893.
Summerhayes, J. O., M.R.C.S. Eng., L.R.C.P. Lond. Punjab, from 1893.
1894. Carr, D. W., M.B., B.C. Camb. Persia, from 1894.
1895. Hill, L. G., M.R.C.S. Eng., L.R.C.P. Lond. S. China, from 1895.
Kember, A. T., F.R.C.S., L.R.C.P. Edin. M. China, from 1895.
Cropper, J., M.B., B.C., Camb. Palestine, 1895-1900.
Johnson, F., M.B. Lond., F.R.C.S. Palestine, from 1895.
Reazin, H. Le R., M.B. N.-W. Canada, 1895-96.
1896. Cook, A. R., M.B. Lond. Uganda, from 1896.
Squibbs, W., L.R.C.P. & S. Edin. W. China, from 1896.
Browne, A. H., M.B., C.M. Glas. Punjab, from 1896.
Synge, Rev. S., M.B., B.Ch. Dub. Fuh-Kien, from 1896.
White, H., M.R.C.S. Eng., L.R.C.P. Lond. Persia, from 1896.
1897. Hall, A. C., M.B., C.M. Edin. Egypt, from 1897.
Webb, F. E., M.B. Melbourne. B. Columbia, 1897-1900.
Sturrock, P. S., M.B., B.C. Camb. Turkish Arabia, from 1897.
Mackenzie, Rev. M., M.B., C.M. Edin. Fuh-Kien, from 1897.
Pakenham, H. R., M.B., B.Ch. Dub. Fuh-Kien, from 1897.
Sampson, A. T., M.B., C.M. Edin. Fuh-Kien, from 1897.
Heywood, W. B., M.B., B.C. Camb. Punjab, from 1897.
Lankester, C. P., M.R.C.S. Eng., L.R.C.P. Lond. Punjab, from 1897.
Gould, Rev. S. H., M.D. Kingston, Canada. Palestine, from 1897.
Smit, H. A., F.R.C.S., L.R.C.P. Edin. Punjab, 1897-1900.
1898. Clayton, A. E., L.R.C.P. & S. Edin. Niger, 1898-1900.
Miller, W. R. S., M.R.C.S. Eng., L.R.C.P. Lond. Niger, from 1898.
1899. Lasbrey, F. O., M.B., B.Ch. Edin. Egypt, from 1899.

*Supplementary List of Medical Missionaries who sailed between
April 12, 1899 (Centenary Day), and December 31, 1900.*

- Cook, J. H., M.S., M.B. Lond. Uganda, from 1899.
- Babington, S. N., M.R.C.S. Eng., L.R.C.P. Lond. M. China, from 1899.
- Wilkinson, G., M.B., B.C. Camb. Fuh-Kien, from 1899.
1900. Griffith, A. H., M.B., B.Ch. Edin. Persia, from 1900.
Holland, H. T., M.B., B.Ch. Edin. Punjab, from 1900.
Rose, W., M.D. N.-W. Canada, from 1900.
Gaster, S., M.R.C.S., L.R.C.P. Punjab, from 1900.

II. WOMEN.

1895. Cornford, H. Kate. L.R.C.P. & S. Edin., M.D. Brux. Egypt, 1895.
 1896. Harmar, Mary. L.R.C.P. & S. Edin., M.D. Brux. Fuh-Kien, 1896; *m.*
 Rev. Dr. Synge (No. 1420 on page 646), 1897.
 ✓ 1897. Stuart, Emmeline Marie. M.B., C.M. Glas. Persia, from 1897.
 1898. Poulter, Mabel. M.B., B.Ch. Glas. Fuh-Kien, from 1898.
 Latham, Urania. M.B. Lond. Persia, from 1898.
 1899. Eger, Annie Wilhelmina. M.D. Phil., U.S.A. Punjab, from 1899.
 1900. Gomery, Minnie. M.D. Montreal. Punjab, from 1900.

In addition to the above ladies who are included in the List of Women Missionaries, the following wives of former and present missionaries have taken medical degrees, and their knowledge has been available for promoting missionary work through the ministry of healing as opportunities have offered :—

- Mears, Mrs. W. P., L.K.Q.C.P.I. Fuh-Kien, 1890-93.
 Haythornthwaite, Mrs. J. P., L.R.C.P. & S. Edin. N.-W.P., from 1892.
 Matheson, Mrs. J. R., M.D. Montreal. N.-W. Canada, from 1894.
 Hooper, Mrs. D., L.R.C.P. & S. Edin. East Africa, from 1895.
 MacInnes, Mrs. R., M.B. Lond. Egypt, from 1899.
 Birkett, Mrs. A. I., M.D. Brux. N.-W.P., from 1899.
 Harrison, Mrs. J. C. L.R.C.P. & S. N.-W.P., from 1900.

Missionaries of the Society who have been raised to the Episcopate.

Year of Conse- cration	Name	Diocese	Previous Service
1846	Gobat, Samuel	Jerusalem	1825-1836, Abyssinia ; 1839-1843, Malta
1849	Smith, George	Victoria, Hong Kong	1844-46, China
1855	Weeks, John Wills	Sierra Leone	1824-1844, Sierra Leone
1857	Bowen, John	Sierra Leone	1849-1854, Mediterra- nean
1859	Williams, William	Waiapu	1826-1859, New Zealand
1870	Hadfield, Octavius	Wellington, New Zealand	1838-1870, New Zealand
1872	Royston, Peter Sorensen	Mauritius	1855-1861, and 1866- 1871, South India ; 1864-1866, Mauritius
1872	Russell, William Armstrong	North China	1847-1872, China
1872	Horden, John	Moosonee	1851-1872, North-West Canada
1874	Burdon, John Shaw	Victoria, Hong Kong	1853-1874, China
1874	Bompas, William Carpenter	Athabasca, 1874- 1884 ; Macken- zie River, 1884- 1891 ; Selkirk, from 1891	1865-1874, North-West Canada
1877	Sargent, Edward	Asst.-Bp. to Bp. of Madras	1836-1877, South India
1877	Stuart, Edward Craig	Waiapu	1850-1876, North India
1877	French, Thomas Valpy	Lahore.	1850-63 ; 1869-74, North India
1879	Speechly, John Martindale	Travancore and Cochin	1860-1876, Travancore
1879	Ridley, William	Caledonia	1866-1870, North India
1880	Moule, George Evans	Mid China	1857-1880, China
1883	Poole, Arthur William	Japan	1877-1882, South India
1884	Hannington, James	Eastern Equa- torial Africa	1882-1883, Eastern Equa- torial Africa
1884	Young, Richard	Athabasca	1875-1884, North-West Canada
1886	Parker, Henry Perrott	Eastern Equa- torial Africa	1878-1886, North India
1890	Hodges, Edward Noel	Travancore and Cochin	1877-1886, South India ; 1886-1889, Ceylon
1890	Tucker, Alfred Robert ¹	Eastern Equa- torial Africa	
1891	Reeve, William Day	Mackenzie River	1869-1891, North-West Canada

¹ The Rev. A. R. Tucker had written, offering to go out as a Missionary, when his name was suggested for the bishopric.

712 NATIVE CLERGY RAISED TO THE EPISCOPATE

Year of Consecration	Name	Diocese	Previous Service
1893	Clifford, Alfred . . .	Lucknow	1874-1893, North India
1893	Hill, Joseph Sidney . . .	Western Equatorial Africa	1876-1877, West Africa; 1878-1882, New Zealand
1893	Newnham, Jervois Arthur . . .	Moosonee	1890-1893, North-West Canada
1894	Evington, Henry . . .	Kiu-Shiu, Japan	1874-1894, Japan
1894	Tugwell, Herbert . . .	Western Equatorial Africa	1889-1894, West Africa
1895	Williams, William Leonard . . .	Waiapu	1853-1895, New Zealand
1896	Fyson, Philip Kemball . . .	Hokkaido, Japan	1874-1896, Japan
1896	Grisdale, John . . .	Qu' Appelle	1870-1871, North India; 1873-1876, North-West Canada
1897	Smith, John Taylor . . .	Sierra Leone	1891-1896, Sierra Leone
1898	Hoare, Joseph Charles . . .	Victoria, Hong Kong	1875-1898, China

In June, 1899, a few weeks after the Centenary, the Rev. W. G. Peel, who had served since 1880 in India, was consecrated for the diocese of Mombasa; and the Rev. E. H. Elwin, missionary in West Africa from 1896, was consecrated in 1902 for Sierra Leone. In 1895 the Rev. W. W. Cassels, who had been on the staff of the China Inland Mission since 1885, was consecrated Bishop in Western China, the C.M.S. being responsible for his stipend.

Native Clergy who have been Consecrated Bishops.

Year of Consecration	Name	Diocese	Previous Service
1864	Crowther, Samuel Adjai . . .	Niger Territory	Schoolmaster, then Catechist, ordained in 1843
1893	Phillips, Charles . . .	Assistant to Bp. of Western Equatorial Africa	Catechist, ordained 1876
1893	Oluwole, Isaac . . .	ditto	Ordained in 1881
1900	Johnson, James . . .	ditto	Catechist, tutor at Grammar School, ordained in 1863

	TOTAL	£
Yearly Average of the 1st Decade (1799-1809) . . .		1163
" " 2nd " (1809-1819) . . .		12409
" " 3rd " (1819-1829) . . .		39331
" " 4th " (1829-1839) . . .		56618
" " 5th " (1839-1849) . . .		97634
" " 6th " (1849-1859) . . .		117742
" " 7th " (1859-1869) . . .		144198
" " 8th " (1869-1879) . . .		189688
" " 9th " (1879-1889) . . .		234182
" " 10th " (1889-1899) . . .		290687

Summary of the Society's Expenditure from April 12, 1799, to March 31, 1899.

The following statement of expenditure shows what each Mission has received *from the General Fund of the Parent Society*. In nearly all the Missions, however, funds have also been raised on the spot in addition to the grants from home, and in some cases the total thus raised is a large one. In addition to this one or two of the early Missions were aided by Government grants, e.g., New South Wales and the West Indies, the expense in connexion with the former being chiefly so defrayed; and the Society's educational work in India and Ceylon and elsewhere has received considerable help from Government grants-in-aid. The table does not include the expenditure of Special Funds since 1848.

	£
Missions.—West Africa	908,423
East Africa and Uganda	363,732
Mohammedan Lands	589,678
India	4,092,152
Ceylon and Mauritius	694,467
✓ China	625,187
Japan	219,049
New Zealand	565,804
N.W. Canada and British Columbia	601,300
West Indies	127,710
Madagascar	7,204
South Africa	5,166
New South Wales	1,663
	<hr/>
Disabled Missionaries, etc.	8,801,535
Preparation of Missionaries	379,921
Collection of Funds	433,222
Publication	552,075
Administration	251,094
	<hr/>
	10,918,364

Returns of Communicants.

RETURNS OF THE COMMUNICANTS IN THE SEVERAL MISSIONS OF
THE SOCIETY SINCE 1836,¹ SHOWING THE PROGRESS OF THE
WORK DURING THAT PERIOD.

Missions	1836	1839	1844	1849	1854	1859	1864	1869	1874	1879	1884	1889	1894	1899
W. Africa .	643	1075	1330	2070	3312	4587	2394	1494	3219	7338 ²	9372	9479	7110	8474
E. Africa .	—	—	—	—	—	—	—	2	7	64	104	347	433	1118
Uganda .	—	—	—	—	—	—	—	—	—	—	40	50	316	4165
Mohammedan Lands	—	19	—	26	6	88	40	114	136	273	459	516	646	880
India .	297	758	2750	4704	5942	6749	8943	11838	14456	18018	23316	26485	30695	33804
Ceylon .	105	133	182	306	379	457	670	553	1071	1512	1692	2191	2792	3383
Mauritius .	—	—	—	—	—	8	34	68	244	266	350	521	626	588
China .	—	—	—	—	2	32	148	296	570	1345	2045	2695	3540	5149
Japan .	—	—	—	—	—	—	—	—	—	62	129	515	1282	2033
N. Zealand .	64	202	2851	5012	6796	5916	4535	1187	1513	1970	1850	2631	2668	2551
N.W. Canada	195	300	456	464	643	776	1019	992	1339	1424	1400	2087	2051	2367
B. Columbia.	—	—	—	—	—	—	—	—	—	—	—	247	184	392
West Indies .	11	234	636	770	72	—	—	—	—	—	—	—	—	—
Madagascar .	—	—	—	—	—	—	—	25	—	—	—	—	—	—
Totals .	1315	2721	8205	13352	17152	18613	17783	16569	22555	32272	40757	47764	52343	64904

¹ Previous to the year 1836, the lists of Communicants were very imperfect, and contained, in many instances, a large proportion of Europeans.

² Including the Sierra Leone Native Church Communicants.

STATISTICS OF THE CENTURY.

[To face p. 718.

	T.Y.E.	Centenary.
Gloucester: St. Mary de Crypt	—	5 2 1
Hertford: All Saints'	—	1 5 0
Holloway, Upper: St. James's	—	2 10 0
Huddersfield: Holy Trinity	2 16 6	—
Hull	108 5 3	—
General (For bed, Hang Chow)	1 0 0	—
General (For bed, Kien Ning Fu)	5 0 0	—
Ladies' Union (For bed, Hang Chow)	1 10 0	—
Do. (For bed, Kien Ning Fu)	10 0 0	—
St. John's (For bed at Hang Chow)	10 0 0	—
St. Matthew's	—	1 0 0
Sculcoates: All Saints' (For Hang Chow Cot)	2 8 0	—
Hulme: St. Paul's	—	1 1 0
Hunts: Offord D'Arcy	—	5 9 4
Ilfracombe	—	15 0 0
Ireland:		
Belfast: St. James' (For Old Cairo Hospital)	2 14 0	—
Clonmel (For Hospital at Moose Fort)	1 3 0	—
Dublin (For Medical Training of Native Candidates)	—	15 0 0
Dublin	—	10 0
St. Philip's	7 10 0	—
Sandford	4 0	—
Kensington: Onslow Square, St. Paul's	1 0 0	—
Do. Do. (For Peshawar Hospital)	30 0 0	—
Landport and Portsmouth		
Deaneries	—	5 10 0
Leamington	—	9 15 0
Leeds	—	50 0 0
Chapel Allerton (For Kashmir)	—	2 0 0
Liverpool	—	2 10 0
Notis: St. James'	1 7 2	—
Oxford	—	3 8 2
Paddington (For Gordon Memorial Dispensary, Old Cairo)	—	60 12 7
General	—	—
Christ Church, Lancaster Gate	—	41 5 0
Christ Church, Harrow Road	—	32 1 0
Holy Trinity	—	49 11 0
St. James'	—	456 17 5
St. John's	—	226 13 5
St. Jude's, Kensal Green	—	11 7 6
St. Luke's, Westbourne Park	—	1 0 0
St. Matthew's, Bayswater	—	490 5 10
St. Michael and All Angel's	—	4 11 6
St. Peter's	—	6 0 0
St. Simon's	—	2 0 0
St. Stephen's	—	8 8
St. Thomas, Kensal Town	—	2 8 11
(£1,385. 2s. 10d.)		
Plymouth: Emmanuel (For Khartoum)	—	22 9 5
St. Pancras: St. Saviour's, Fitzroy Square	—	10 0
Scarborough	—	16 18 6
Sidmouth	4 0 11	—
Skelton-cum-Newby	—	10 0 0
Southampton	11 0	—
Stoke-on-Trent Archdeaconry	—	250 0 0
Tunstead	—	4 15 6
Tunstead: Holy Trinity (For Julfa Hospital)	—	10 0 0
Upton	—	7 0 0
Upton Bishop	—	3 3 3
West Ham: St. Matthew's	—	25 0 0
	193 14 1	2,214 6 0

FOR DISABLED MISSIONARIES, WIDOWS AND CHILDREN.

	T.Y.E.	Centenary.
Bedford	—	5 0 0
Bishopwearmouth: Christ Church	—	2 16 10
Carham	—	10 0
Durham Diocese	—	7 7 0
Leamington	—	6 0 0
Wimbledon: Emmanuel	—	100 0 0
	£ —	121 13 10

FOR GORDON MEMORIAL MISSION TO THE SOUDAN.

	T.Y.E.	Centenary.
Crosthwaite (For Khartoum)	2 0 0	—
Kenton (For Khartoum)	—	1 3 0
West Ham: St. Matthew's	—	25 0 0
	£2 0 0	26 3 0

FOR BUILDING HOSPITALS, COLLEGES, &c.

	T.Y.E.	Centenary.
Carham	—	10 0
Durham Diocese	—	2 2 0
	£ —	2 12 0

TOWARDS WORKING CAPITAL.

	T.Y.E.	Centenary.
Carham	—	10 0
Crosthwaite	—	10 0
Derby: All Saints'	—	31 5 7
Durham Diocese	—	5 5 0
Norfolk	—	200 0 0
Paddington: Kensal Green: St. Jude's	—	15 0 0
Scarborough	—	3 0 0
	£ —	255 10 7

FOR EXTENSION WORK.

	T.Y.E.	Centenary.
Carham	—	10 0
Clifton: Christ Church	—	47 11 8
Durham	—	1 1 0
Kenley	52 3 8	—
Norfolk: South Creak	—	1 10 6
Sunderland	—	5 0 0
	£52 3 8	55 13 2

TOWARDS MORTGAGE ON CHURCH MISSIONARY HOUSE.

	T.Y.E.	Centenary.
Bedford	—	5 0 0
Bristol	—	6 0 0
Carham	—	10 0
Derby: All Saints'	—	5 19 10
Durham Diocese	—	5 5 0
	£ —	22 14 10

FOR ASSOCIATION EXPENSES.

	T.Y.E.	Centenary.
Manchester: Kersal, St. Paul (For C.M.S. Van)	—	£120 0 0

FOR SPECIAL MISSIONS, HOME AND COLONIES.

	T.Y.E.	Centenary.
Bedford	—	5 0 0
Carham	—	10 0
	£ —	5 10 0

FOR SPECIAL MISSIONS TO NATIVE CHRISTIANS.

	T.Y.E.	Centenary.
Carham	—	10 0
Derby: All Saints'	—	17 17 9
Scarborough	—	5 0 0
	£ —	23 7 9

FOR EASTERN EQUATORIAL AFRICA MISSION.

	T.Y.E.	Centenary.
Anonymous, for Missionary	45 0 0	—
Coode, Miss, for Missionary	100 0 0	—
Four Ladies	4 0 0	—
Usagara Mission, by Rev. J. E. Beverley, for support of Missionary	20 0 0	—
	£169 0 0	—

FOR UGANDA MISSION.

	T.Y.E.	Centenary.
Alpha, Mancunienses	—	100 0 0
Candy, F. J., Esq.	3 0 0	—
E. A. S.	15 0 0	—
E. S. W.	10 0 0	—
Gladstone, Mrs.	16 0 0	—
Hannington, Mrs.	7 10 0	—
"Latest Uganda Statistics" towards Expenses of another Missionary	25 0 0	—
Phillips, Mrs.	5 0 0	—
Rigg, Rev. & Mrs. W. H.	—	25 0 0
Saunders, Miss G., for Forward Movement from Toro	—	50 0 0
Smith, F. S., Esq.	—	25 0 0
Tabor, C., Esq.	1 1 0	—
Warren, Miss	1 10 0	—
	£84 1 0	200 0 0

FOR EGYPT MISSION.

	T.Y.E.	Centenary.
Williams, Misses, for support of a Missionary	100 0 0	—

FOR PALESTINE MISSION.

	T.Y.E.	Centenary.
Armstrong, Miss, for School at Jaffa	1 12 0	—

FOR PERSIA MISSION.

	T.Y.E.	Centenary.
Member of Persia Mission	10 4 1	—
Morris, Miss M., by Mrs. Fox, for work in Kirman	—	5 0 0
Owst, Miss E. M.	1 0 0	—
	£11 4 1	5 0 0

FOR BENGAL MISSION.

	T.Y.E.	Centenary.
A. H., and M. H.	15 0 0	—
Belfast Ladies' Work Association, by Miss N. Hind, for Catechist Centenary Offering	8 0 0	—
Gershon	1 10 0	—
Gibbes, Miss E. A., for India	1 11 0	—
H.	5 0 0	—
Hutchins, Mr. and Mrs. A. G.	5 0 0	—
Philippians iv. 19, for support of a Missionary (2 years)	240 0 0	—
Rigg, Rev. & Mrs. W. H.	—	25 0 0
"Thankoffering in Memory of loved ones"	—	10 0
	£276 1 0	95 10 0

FOR N. W. PROVINCES MISSION.

	T.Y.E.	Centenary.
Lady, Anonymous, for Rewah Mission	—	1000 0 0
Nicol, Miss M. E., for a Missionary	100 0 0	—
Stileman Family, by L. Stileman-Gibbard, Esq., for support of a Missionary	160 0 0	—
	£260 0 0	1000 0 0

FOR PUNJAB AND SINDH MISSION.

	T.Y.E.	Centenary.
Forster, Miss, for Evangelist at Kangra	8 4 0	—
Norburn, Miss D. A.	2 13 0	—
	£10 17 0	—

FOR SOUTH INDIA MISSION.

	T.Y.E.	Centenary.
Churchill, Miss, for support of a Catechist	18 0 0	—
Clarke, Miss, for Noble College Jubilee Fund	—	1 0 0
	£18 0 0	1 0 0

FOR CEYLON MISSION.

	T.Y.E.	Centenary.
Harvey, Miss, for support of Missionary (3 years)	1000 0 0	—
Potter, Rev. B., for support of Missionary	25 0 0	—
"Unto the Lord," Ezra vii. 28, for Rev. J. G. Garrett's work	—	50 0 0
	£1,025 0 0	50 0 0

FOR SOUTH CHINA MISSION.

	T.Y.E.	Centenary.
"Thy need is greater than mine," for Kwan Tung	—	300 0 0

FOR FUH KIEN MISSION.

	T.Y.E.	Centenary.
Firth, Miss C., for Foo Chow	25 0 0	—
Holt, Miss A., for support of Lady Missionary (4 years)	400 0 0	—
"Thankoffering," for Archdeacon Wolfe's Appeal	—	50 0 0
	£425 0 0	50 0 0

FOR MID-CHINA MISSION.

	T.Y.E.	Centenary.
A. L. M. S., for Lepers, Hang Chow	—	10 5 0
B. M. M., for High Schools	—	500 0 0
Collett, Sir Mark Wilks, Bart. ...	—	250 0 0
Friend, for support of Lady Missionary	62 10 2	—
Friend, Derby, for support of Missionary (2 years)	200 0 0	—
Gladstone, Mrs.	10 0 0	—
Harrison, Miss	12 0	—
Hewetson, Rev. W., for support of School	4 0 0	—
Jefferys, Miss A. M.	—	10 6
R. B. R.	10 0 0	—
Ringrose, R. B., Esq.	20 0 0	—
Saunders, Miss G.	—	25 0 0
"Thankoffering in Memory of loved ones"	—	1 0 0
Wilson, Miss E. G., for support of Native Pastor	5 5 0	—
	£312 7 2	786 15 6

FOR WEST CHINA MISSION.

	T.Y.E.	Centenary.
Bourne, Miss G., for support of Lady Missionary	50 0 0	—

FOR OSAKA MISSION.

	T.Y.E.	Centenary.
Eyre, G. L. J., Esq.	—	5 5 0
S. S. O., for support of a Missionary (2 years)	175 0 0	—
Symonds, Rev. S., for Missionary	75 0 0	—
Williams, Sir George, for Missionary	100 0 0	—
	£350 0 0	5 5 0

FOR HOKKAIDO MISSION.

	T.Y.E.	Centenary.
Ladies' Union for London, by Mrs. Fox, for support of Lady Missionary	100 0 0	—

FOR MOOSONEE MISSION.

	T.Y.E.	Centenary.
Bevington, Miss F. J., for support of a Missionary	100 0 0	—

FOR BRITISH COLUMBIA MISSION.

	T.Y.E.	Centenary.
E. B., for Stickine River	5 0 0	—
P. B. M., for Stickine River	—	100 0 0
Wardle, Mrs., for Missionary	250 0 0	—
	£255 0 0	100 0 0

FOR LADIES' TRAINING EXPENSES.

	T.Y.E.	Centenary.
Anon., for Candidate at the		
“Willows”	6 7 4	—
“In Lieu of Service”	—	50 0 0
“Woman's T.Y.E. Memorial of		
C.M.S. Martyrs”	93 10 6	—
	£99 17 10	50 0 0

FOR MEDICAL MISSIONS.

	T.Y.E.	Centenary.
Anon., For Zenana Work	10 0	—
Bell, Lieut.-Colonel A. W.,		
For Peshawar	—	1 0 0
For Uganda	—	2 0 0
Bevan, F. A., Esq. (See also under		
General)	—	500 0 0
Clutton, Miss, by Rev. P. B. de		
Lom	—	25 0 0
Collett, Sir Mark Wilks, Bart.,		
Deaconess and Missionary Training		
Institution, Edinburgh, by		
Miss E. A. Brooks, for Juita		
Hospital	18 15 0	—
E. H.	—	5 0 0
F.	—	5 0 0
Firth, Mrs. C.	—	25 0 0
Gregory, Miss	—	8 4
H., Miss	—	10 0 0
Harris, Samuel, Esq.	—	50 0 0
Holley, Miss Hunt	—	10 0
Hope, Mrs.	3 0 0	—
“In Memory of May Riddall” ...	10 0 0	—
“It is more blessed to give than		
to receive”	—	25 0 0
Jones, Miss G. M.	7 10 0	—
Owst, Miss M., for Persia	—	5 0 0
P. M. M.	—	10 0
Puckle, R. K., Esq., for Padding-		
ton Gordon Memorial Dispens-		
ary	—	5 0 0
Reed, Miss E. J.	4 0 0	—
“She hath done what she could”		
“The fulfilment of the often-		
expressed wish of the late		
Laura Helen Hutchinson,” by		
late General Hutchinson, C.B.,		
C.S.I., for endowment of a bed		
in Peshawar Hospital	—	200 0 0
Wait, Rev. W. O.	—	5 0 0
Westrop, Miss A.	—	10 0 0
Whish, Miss E., for bed, Fah Ning		
Winscombe, Miss J. A., for sup-		
port of “Brownhill” Cot,		
Quetta, in perpetuity	—	100 0 0
Woodman, Mr. and Mrs., for		
China	—	4 2
Y. S. K.	—	250 0 0
	£43 15 0	1,482 2 6

FOR DISABLED MISSIONARIES, WIDOWS
AND CHILDREN.

	T.Y.E.	Centenary.
Biggs, Miss C.	—	10 0
Edgecumbe, Miss E., Thank-		
offering	—	10 0

	T.Y.E.	Centenary.
Harbert, Mr.	—	10 0
Harding, Rev. T., and Mrs.	—	2 10 0
Hebert, Miss E. G.	—	50 0 0
Hebert, Mrs.	—	50 0 0
P. M. M.	—	10 0
Walter, W. A. E., Esq., by Rev. A.		
Bentley	—	25 0 0
		£129 10 0

FOR GORDON MEMORIAL MISSION TO
THE SOUDAN.

	T.Y.E.	Centenary.
A. F. G.	—	25 0 0
Robertson, Miss Sophia, Thank-		
offering	—	300 0 0
Snell, Mr. and Mrs. J. B.	—	5 5 0
Thorpe, Capt. and Mrs. J. C.	—	5 0 0
		£335 5 0

TOWARDS WORKING CAPITAL.

	T.Y.E.	Centenary.
A. F. G.	—	100 0 0
Anonymous	—	100 0 0
“Asta”	—	5 0 0
B. M. M.	—	500 0 0
Friend who remembers First		
Jubilee	—	100 0 0
Garfit, Mrs., senr.	—	100 0 0
J. W. R.	—	50 0 0
“Of Thine Own”	—	1000 0 0
“Rita”	—	100 0 0
Stevens, Miss	—	1 0 0
Western, A. E., Esq.	—	2 5 0
		£2,058 5 0

FOR EXTENSION WORK.

	T.Y.E.	Centenary.
Bertha	—	5 0 0
Christmas Rose	—	5 0 0
		£10 0 0

TOWARDS PAYING OFF MORTGAGE
ON CHURCH MISSIONARY HOUSE.

	T.Y.E.	Centenary.
Anon.	—	5 0 0
Anonymous	—	5 0 0
Beattie, Mrs.	—	50 0 0
Harding, Rev. T., and Mrs.	—	2 10 0
Michelmores, H. W., Esq. :		
Michelmores, H. T., Esq.	—	50 0 0
Michelmores, R. G., Esq.	—	50 0 0
Michelmores, W. G., Esq.	—	50 0 0
		£212 10 0

FOR SPECIAL MISSIONS; HOME
AND COLONIES.

	T.Y.E.	Centenary.
Rigg, Rev. and Mrs. W. H.	—	50 0 0

FOR SPECIAL MISSIONS TO NATIVE
CHRISTIANS.

	T.Y.E.	Centenary.
Snell, Rev. C. D.	—	10 0 0

There are no pages 211-212
in this section of the pamphlet

	T.Y.E.	Centenary.		T.Y.E.	Centenary.
Gosport	5 10 0	—	Price, Miss :		
Greenwich, St. Paul's	8 8 0	—	Ogg, Mrs.	11 9	—
Greenwich, East	—	11 5	Sums under 10s.	1 5 6	—
Hackney, St. Luke's	3 16 0	—	Redmayne, Mrs. :		
Harborne	2 15 6	—	Friend	1 1 0	—
Harrogate, Christ Church	1 10 0	—	Millar, Mrs.	1 0 0	—
Hatcham, St. James	26 17 9	—	Swinburne, Mrs. W.	10 6	—
Havering-atte-Bower	16 6 5	—	Wilson, R. T., Esq.	11 0	—
Heaton Chapel	5 2 9	—	Sums under 10s.	3 0 3	—
Herne Hill, St. Jude's	15 0	—	Ritchie, Mrs. :		
Highbury, St. John's	16 6	—	Bowery, Mrs.	(box) 15 1	—
Hoddesdon	15 3	—	Hardy, Mrs.	1 4 0	—
Hong Kong (China)	1 0 8	—	Hooper, Rev. J.	10 6	—
Hull, St. John's	1 12 0	—	Sums under 10s.	4 12 8	—
Ilfracombe	1 0 0	—	Sainsbury, Miss	13 10	—
Eames, Miss A.	—	16 8	Sainsbury, Miss A. :		
Ilkley	2 12 0	—	Sainsbury, Mrs.	10 0	—
Kennington, St. Mark's	16 5 4	—	White, Mrs.	1 0 0	—
Kensington	—	2 0 0	Sums under 10s.	2 3 4	—
Kilkenny	—	2 0 0	Salkeld, Miss :		
Kincoln	3 0 0	—	Grey, Mrs. Joseph	1 0 0	—
Lambeth, South, St. Stephen's	15 8	—	Liddle, E. M., Esq.	10 0	—
Lancaster	5 1 5	—	Pike, Mr.	12 0	—
Liverpool, St. Luke's	1 0 6	—	Sums under 10s.	8 2	—
Manchester, Heywood, St. James	—	15 8	Swallow, Miss	1 14 3	—
Melton Mowbray (Service of Song)	1 1 0	—	Treasurer :		
Monmouth	—	32 0 0	Atkin, Mrs.	1 1 0	—
Moss Side, St. James	2 0 0	—	Bell, Mrs.	1 0 0	—
Muswell Hill	—	2 9 6	Chapman, Captain	5 0 0	—
Newtown, Waterford	18 7	—	Dixon, Mrs. J. A.	10 0	—
Norwood, Upper, St. Paul's	48 17 10	1 0 8	Gleaners 40,292 and 40,293	4 0 0	—
Nottingham	21 2 5	6 8 6	Grey, Joseph, Esq.	3 3 0	—
Self-Dental	15 0	—	Harrison, J. A., Esq.	10 0 0	—
Paddington, St. Mary's	1 0 0	—	Joicey, Mrs.	10 0 0	—
Paignton	2 19 0	—	Melross, Miss	(box) 10 3	—
Penge, St. John's	8 5 5	—	Ormston, Miss	1 1 0	—
Peterborough	6 6 0	—	Patterson, Rev. A. H.	1 1 0	—
Plymouth	11 6	—	Redmayne, Mrs. R. R.	8 0 0	—
Quarndon	3 3 2	1 0 0	Richardson, Miss	(box) 1 10 4	—
Reading	1 0 0	—	Thompson, by Mrs. Ralph	10 0	—
St. Mary's	1 2 0	—	Urwin, Mrs.	1 0 0	—
Redditch	1 3 2	—	White, Mrs.	10 6	—
Reigate	1 9 0	—	Sums under 10s.	2 19 2	—
Retford	71 9 4	—	Whitfield, Miss	14 10	—
Richmond (Surrey)	—	12 0	Wilde, Miss :		
Rochester	18 6	—	Potter, Mrs.	10 0	—
Ryde	—	5 0 0	Sums under 10s.	2 5 5	—
Sheffield, Owlerton	—	1 6 6	Wilson, Mrs. J. :		
Shrewsbury	2 0 0	—	Clarke, Mrs.	10 0	—
Skibbereen	5 5 6	—	Sums under 10s.	1 16 8	—
Southport, All Saints	—	10 5	(£100.)		
Stafford, St. Thomas	7 10 9	—	UGANDA.		
Steeton	16 8	—	Boston and Leake G.U., for		
Stourbridge	—	6 0 11	Support of Lady Missionary	25 0 0	—
Streatham, St. Andrew's	—	12 5	Gleaner's Thankoffering, for		
Swansea	5 10 0	—	Missionary	150 0 0	—
Taunton	5 0 0	—	(£175.)		
Working Party	6 2 0	—	FOR PUNJAB AND SINDE.		
Thetford	—	1 2 6	Herne Hill, St. Jude's, Gleaners'		
Tiverton	—	10 0	Meeting, for Educational Work	16 0	—
Tonbridge, St. Stephen's	7 8 0	—	FOR MID-CHINA.		
Totnes	2 13 0	—	Gleaner 59,192 (Sale Proceeds of		
Trimolin	12 6	—	Gold Bracelet), "From China		
Trowbridge	6 5 0	1 0 0	for China"	—	3 3 0
Upton-cum-Chalvey	11 2	—	FOR GLEANERS' UNION O.O.M.		
Uttoxeter District	1 0 0	—	Gleaner 52,471, for N.W. America	10 0	—
Waltham Abbey	6 12 2	—	Peterborough Branch	4 12 6	—
Wandsworth, St. Stephen's	43 9 0	—	(£5. 2s. 6d.)		
Waterford	17 12 11	—	FOR MEDICAL MISSIONS.		
Watford	1 6 6	—	Iver Branch, by Mrs. Ward, for		
Westerham	25 14 4	—	East Sudan	—	10 9 3
Weston-super-Mare	3 17 5	—	Nottingham Branch, by Miss	—	1 5 0
Woking	1 15 0	—	Enfield	—	6 10 0
St. John's	22 9 0	—	Ryde Branch	—	8 15 6
Worcester	—	2 10 0	Seapatrik Gleaners, by Rev.		
Worthing	7 2 0	—	C. W. Grierson	3 0 6	—
West	—	19 0	Weston-super-Mare Branch	—	
(T.Y.E. £1,223. 6s. 7d. Centenary, £1,003. 1s. 7d.)			(Centenary £26. 19s. 9d.)		
FOR EASTERN EQUATORIAL AFRICA.					
Gateshead Fell, St. Helen's Br., for Support of a Missionary :					
Guarantor, to make £100.	8 7 10	—			
Collections.					
Atkinson, Miss	1 0 11	—	TOWARDS PAYING OFF MORTGAGE ON C.M. HOUSE.		
Brown, Miss S.	1 2 10	—	Birmingham, St. Mary's Branch	—	2 6
Harrison, Mrs. :	—	—	Country Gleaner	—	2 0 0
Scott, Miss	1 0 0	—	Gleaner 72,616.	—	10 0 0
Sums under 10s.	1 16 0	—	(£12. 2s. 6d.)		
Harrison, Miss :	—	—	Vide General Statement,	£1,507 5 7	1,045 6 5
Patterson, Mrs.	10 0	—	p. 220.		
Sums under 10s.	2 19 4	—			
King, Mrs.	1 16 1	—			

* These totals include the undermentioned sums given for special purposes, viz. :—

AFRICA (EAST).

EAST AFRICA MISSION.

AFRICA (SOUTH).

CAPE TOWN, HOLY
TRINITY.

T.Y.E.

Boxes.

Bennett, Mr.	1	0	0
Bovell, Miss M.	1	3	1
Dale, F.	11	11	
Gibbon, Miss	1	14	8
Sums under 10s.	13	2	
(£5. 2s. 10d.)			

CENTENARY.

Collections in Church	31	4	0
Offerings from Children ...	3	15	3

Car

Turner, Jessie	13	6	
Wayt, W.	15		
Friend	2	0	0
Gleaners at East London, by Miss Humphries	1	0	0
Sowers at East London, by Miss Humphries	1	0	10
Special Gifts :			
100 shillings	5	0	0
4 gifts of 100 Sixpences	10	0	0

3 gifts of 100 Threepences	3	15	0
8 gifts of 100 Pennies	3	6	8
5 gifts of 100 Halfpennies	1	0	10
Sums under 10s.	1	0	6
(£64. 11s. 7d.)			
(£69. 14s. 5d. Centenary disbs.			
12s. 6d.)			

MOWBRAY, ST. PETER'S.

Pres. : Rev. A. Daintree, M.A.
Sec. : Miss F. Willmot.

Earp, Miss Jane (<i>Centenary</i>)	5	0	0
Sums under 10s.,..... (<i>T.Y.E.</i>)	1	0	0

FOR NIGER (SOUDAN) MISSION

Syftet. E. R. (Centenary) 5 0 0

FOR CEYLON MISSION.
(OUR OWN MISSIONARY.

CENTENARY

CENTENARY.

Offertories (half)	4	0	10
Meetings (half)	1	2	11
Junior Association (half) ...	3	4	7

Boxes.

2 (half)	2	10	0
3 and 20 (half)	7	2	
27 (half)		10	0
36 (half)	1	6	8
37 (half)	1	5	7
38 (half)		12	9
(£15. 0s. 6d.)			

FOR HONG KONG MISSION.

(OUR OWN MISSIONARY
KWANG TUNG.)

CENTENARY.

Offertories	20	0	3
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"Always abounding in the work of the Lord"	10 0
"Assuredly gathering that the Lord had called us to preach the Gospel to them"	10 0 0
"Before they call, I will answer"	5 0 0
"Far off among the heathen, I will be as a little sanctuary"	10 0
"For His sake"	10 0
"From the Lord"	5 0 0
"He shall ask, and God will give him life for them"	15 0 0
"I will fill their treasures"	1 0 0
"Jesus is calling thee, haste to the hearing"	7 0 0
"Little drops of water"	10 0
"Living sacrifice"	1 0
"Love gave" (St. John iii. 16)	3 18 0
"No one to tell them, no one to lift them from sin and despair"	1 10 0
"One of the least"	2 12 6
"Opening their treasures, they presented unto Him gifts"	1 2 6
"Pray ye the Lord of the Harvest to thrust forth"	11 0 0
"Reapers are few and the night draweth near"	10 0 0
"Sacrifice of praise"	6 10 0
"The love of Christ constraineth us"	2 12 6
"The poor of this world, rich in faith"	1 5 0
"Their deep poverty abounded unto the riches of their liberality"	1 0

"To preach the Gospel in
the regions beyond them" 5 1 0
Sums under 10s. 1 19 9
(O.O.M. £114. 2s. 0d.; Bible Woman
£10.)

FOR WEST CHINA MISSION.

(OUR OWN MISSIONARY.)

Gleaner 36,155 (T.Y.E.) 20 0 0
Offerory (part) (Centenary) 37 10 0
Offering (Centenary) 20 0 0
(£77. 10s.)

FOR SOUTH TOKO MISSION.
(OUR OWN MISSIONARY.)

CENTENARY.

Offerories (half) 4 0 10
Meetings (half) 1 2 11
Junior Association (half) 3 4 7
Gift, April 13th 5 0 0
"Of Thine own have we
given Thee" 8 10 6
Thankoffering (Easter) 50 0 0

Boxes.

2 (half) 2 10 0
3 and 20 (half) 7 1
27 (half) 10 0
36 (half) 1 6 9
37 (half) 1 5 7
38 (half) 12 8
(£78. 10s. 11d.)

FOR MEDICAL MISSIONS.

T.Y.E.

Contributions (for Cairo) 10 0 0
Bed in Opium Ward (H.
Chow) 8 0 0
Bed in Lepper Ward (Pakhoo) 5 0 0
Bed "In Memory of Annie
Gordon" (Hing Hwa) 5 0 0
Cloete, Mrs. D. G. 10 0
Gleaner 36,155 (for Hing Chow) 8 0 0
Gleaner 36,155 (for St. Chuen) 10 0 0
(T.Y.E. £67. 10s. 0d.; Centenary
£285. 3s. 5d.)

WYNBERG, ST. JOHN'S.

Pres.: Rev. C. W. R. Higham, M.A.—
Sec.: F. Le Sueur, Esq.—Treas.:
Mrs. C. O. Abercrombie-Smith.
Thankofferings (Centenary) 80 18 2

T.Y.E.

Collections.

Duckitt, Miss 1 0 0
Do., (District) 11 1
Le Sueur, Mr. F. H. 10 0
Lyll, Miss D. Hepburn 1 0 0
Lyll, Miss F. Hepburn 1 10 0
Lyll, Miss F. M. H. (card) ... 10 6

Benefactions.

Duckitt, Misses 10 0
Gleaner 6895 10 6
Gleaner 6895, by 1 15 0
Harvey, Mr. and Mrs. 10 0
Two Gleaners 18 0

Boxes.

Bible Class : Ladies' 3 13 1
Men's Thursday 3 13 7
Men's Friday 1 3 6
Diep River Church and
School 3 10 4
Gleaners' Union 1 16 8
Jarvis, Miss 1 13 10
Kenilworth Sunday School 43 10 6
Lindley Family 12 11 7
Lyll Family 1 18 2
Ottery Road School 2 5 10
Wynberg Sowers' Band 1 17 0
Sums under 10s. 3 5 8
(T.Y.E. £91. 4s. 10d.; Centenary
£80. 18s. 2d.; Centenary disbs.
£2. 12s. 5d.)

AFRICA (WEST.)

GOLD COAST COLONY.

Cape Coast Castle, Christ
Church, and Accra, Holy
Trinity, by Rev. D. G.
Williams (Centenary) 64 9 9

NIGER MISSION.

T.Y.E.

Brass, by Rev. N. Hamlyn :
Colls.: St. Barnabas' Church... 1 17 2
Sambo, Mr. Geo. (ben.) 1 0 0
School 11 11
(£3. 9s. 1d.)

CENTENARY.

Brass River, by Rev. H.
Proctor 15 0 0
Lokoja District, by Rev. T.
J. Dennis :
Aigba, Mr. and Mrs. 6 0
Glebe Church, by Mr. T.
W. Bako 1 6 0
Kpata Church, by Rev. O.
Thomas 8 6
Lokoja Church, by Rev.
J. J. Williams 6 10 0
Thomas, Mr. Ernest A. J.
(for life membership) 10 10 0
Onitsha, by Rev. T. J. Dennis :
Asaba Church 2 7 6
Immanuel Church 16 9
Obosi Church 14 6
Onitsha Waterside 7 18 5
Umuaroli Church 7 6
(£46. 5s. 2d.)

FOR NIGER (HAUSA) MISSION.

Thomas, Mr. E. A. J., by Rev.
T. J. Dennis 1 3 4

FOR MEDICAL MISSIONS.
(ONITSHA.)

Thomas, Mr. E. A. J., by
Rev. T. J. Dennis (for bed) 5 0 0
(T.Y.E. £3. 9s. 1d.; Centenary
£52. 8s. 6d.)

SIERRA LEONE MISSION.

By Rev. E. H. Elwin.

CENTENARY.

African Staff: Missionary
Agents 2 11 6
Annie Welsh School
Fourah Bay 5 0 0
Cline Town Sunday School... 8 4
European Staff 3 19 0
Fourah Bay College Tutors... 15 6
Nieol, Mr. J. B. 16 8
Port Lokkoh (coll.) 3 4 4
School Teachers 11 8
Kissy, St. Patrick's, by Rev.
N. J. Cole :
Thankoffering 4 4 0
Regent Church, by Rev. S.
Taylor 5 0 0
Sierra Leone Grammar
School, by Rev. O. Moore 10 0 0
(£36. 11s.)

YORUBA MISSION.

By Secretary of the Mission.

T.Y.E.

Abeokuta, by Mr. F. Terry... 5 0 0
Ibadan :
Sermons and Meeting 3 10 0
Church Colls. and Meeting 4 10 0
Sale of Work, Mr. McKay 1 7 6
(£14. 7s. 6d.)

CENTENARY.

Abeokuta 34 10 2
Ebute Metta 14 4
Ibadan 12 2 6
Ise 2 11 3
Lagos Churches 143 1 3
Lagos Girls' Seminary 2 5 0
Lekke 1 2 6
Ondo 9 3 6
Oyo 9 8 9
(£215. 3s. 6d.; Centenary disbs. £13.)

BARBADOES.

ST. LUCY'S.

By Rev. H. Hutson.

Offerory Day of Interces-
sion (half), For Africa
(Centenary) 1 11 7

BELGIUM.

OSTEND.

Last, Rev. J. (Centenary) 3 3 0

CANADA & N.W.
TERRITORY.

ATHABASCA MISSION.

Athabasca Landing, by Mrs.
Young (T.Y.E.) 3 2 0

BRITISH COLUMBIA
MISSION.

Price, by Rev. A. E. (T.Y.E.) 11 17 6
Alert Bay, by Rev. A. J.
Hall (Centenary) 10 4 1
Rapid City, McBride's Sta-
tion (Centenary) 11 4

FOR BRITISH COLUMBIA MISSION
(STICKINE RIVER.)

Metlakatla, by Rt. Rev.
Bishop of Caledonia
(Centenary) 60 9 2
(T.Y.E. £11. 17s. 6d.;
Centenary £71. 4s. 7d.)

MACKENZIE RIVER
MISSION.By Rt. Rev. Bishop Reeve.
CENTENARY.

Camsell, C., Esq. \$15
Camsell, F., Esq. 15
Camsell, J. S., Esq. 30
Christie, C., Esq. 15
Firth, J., Esq. 15
Hardisty, Mr. A. 6
Hay River Diocesan School
Children, "Self-denied Pud-
dings" 10
Hodgson, J., Esq. 45
M. A. B. 272
Marsh, Rev. T. J. 30
Reeve, Bishop and Mrs. 150
Stringer, Rev. J. O. 30
Tims, Miss 30
Tissietla, Rev. J. 6
Webb, Mr. J. 30
Whittaker, Rev. C. E. 30
Young, Mr. W. D. 6
\$735

Equal to Sterling, £147.
(Including £70. For Mackenzie River
Mission.)

MOOSONEE MISSION.

Moosonee, Rt. Rev. Bishop
of, and the Missions on
James Bay (Centenary) 50 0 0

T.Y.E.

Fort George 15 0 0
Moose Fort 25 0 0
Moosonee, Rt. Rev. Bishop of... 10 0 0
Moose Fort, Teachers and
Scholars of Sunday School
(coll.) 2 5 3
(T.Y.E. £52. 5s. 3d.; Centenary £50.)

NOVA SCOTIA DIOCESE.

Halifax, St. Paul's, by Rev.
Dyson Hague :
Thorp, Captain (T.Y.E.) 1 0 0
Thorp, Mrs. (T.Y.E.) 1 0 0
(£2.)

CENTENARY.

By Rev. W. J. Armitage.
St. Paul's Church, St. Mar-
garet's Bay, by Rev. H.
Hackinlay \$5.17
New Germany, by Rev. R.
Johnson 3.00
Halifax, by Mrs. W. C. Silvers 5.00

\$13.17

Equal to Sterling, £2. 14s. 1d.

RUPERT'S LAND MISSION.

By Lord Archbishop of

Rupert's Land.

CENTENARY.

Brandon, St. Matthias	\$12.00
Dynevot, St. Peter's	10.75
Fairford	10.00
Headingley	5.90
La Prairie, St. Mary's Portage	5.20
Morden, St. Thomas's	5.15
Rat Portage, St. Alban's	20.00
St. Philip's	5.00
Selkirk, Christ Church	5.50
Winnipeg:	
All Saints	15.10
Christ Church	14.58
Holy Trinity	230.83
St. George's	53.89
St. John's Cathedral	15.57
St. Luke's	13.00
St. Peter's	8.25
Sums under 108.	58.55

\$489.27

Equal to Sterling, £101.

Blythfield Moore's Mission... 4 17 0
(£105. 17s.)**SASKATCHEWAN AND CALGARY MISSION.****CENTENARY.**

Battleford, by Rev. J. R. Matheson	2 9 4
Devon Mission, by Rev. J. Hines	20 0 0
Onion Lake, by Rev. J. R. Matheson	3 1 7
(£25. 10s. 11d.)	

SELKIRK MISSION.

By Rt. Rev. Bishop Bompas.

CENTENARY.

Fort Selkirk	2 0 0
Forty Mile	10 0 0
Mooseskin River	1 0 0
(£13.)	

CEYLON.**CEYLON MISSION.****CENTENARY.**

Baddegama District, by Rev. S. M. Simmons	25 15 11
Colombo, Christ Church, by Rev. J. Thompson	15 2 10
Colombo, Tamil Christians, by Rev. J. I. Pickford	4 13 4
Cotta District, Birthday Offering, by Rev. R. T. Dowbiggin	22 11 9
Haputale, Friends, by Rev. J. D. Simmons	10 0 0
Tamil Coolie Mission, Native Christians, by Rev. J. Hiley	126 0 0
(£204. 3s. 10d.)	

CHINA.**FUH KIEN MISSION.**

Foo Chow, by W. Muller, Esq.	(Centenary) 32 2 10
Foo Chow, British Church Offertory, by Rev. L. L. Lloyd	(Centenary) 4 0 0
(£36. 2s. 10d.)	

HONG KONG MISSION.

Hipwell, by W. E., Esq., Members, 1 day's allowance	(Centenary) 4 11 4
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MID-CHINA MISSION.

By Rev. A. Elwin.

Contributions	(T.Y.E.) 18 3
Do.	(Centenary) 56 3 1

FRANCE.**CANNES.**

By Capt. Lowe.

CENTENARY.

Barclay, C. A., Esq.	50 0 0
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Benson, Miss	8 0
Bickmore, Mrs.	6 0 0
Brown, Ralph, Esq.	5 0 0
Fraser, Mrs.	1 0 0
Gibraltar, Bishop of	2 0 0
Lillingston, Miss	2 0 0
Lowe, Captain	1 0 0
Lowe, Mrs.	5 0 0
Rendel, Lord	10 0 0
Richard, Madame	16 0 0
Walker, Fred., Esq.	4 0 0
Williams, Lady Monier	1 0 0
(£88. 4s.; disbs. £1. 5s. 8d.)	

LILLE.

By Rev. J. S. Phillips.

Phillips, Rev. J. S. and Mrs.	(Centenary) 16 9
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PAU.Pres.: Rev. E. D. Lampen.
Secs.: Mrs. Spillman and Miss C. E. P. Wilkinson.**CENTENARY.**

Offertory: Holy Trinity Church (Week of Prayer)	40 00
Auley, Mrs.	10 00
Cazalar, Andrew, Esq.	5 00
Cazalar, Miss	5 00
Dobson, Miss	5 00
Durnford, Miss	5 00
Evered, Mrs.	10 00
Houston, Miss	125 00
Jackson, Rev. H. Marshall, R.N.	10 00
Sanger, Miss	20 00
Wilkinson, C., Esq.	10 00
Wright, Mrs.	4 00
Francis	249 00

Equal to Sterling, £9. 19s. 3d.

INDIA.**BENGAL MISSION.**

By Rev. W. H. Ball.

Thankoffering from Native Christians at Bhagalpur, by Rev. J. A. Cullen
(T.Y.E.) 6 0 0**CENTENARY.**

Bate, Rev. W. H.	20 0 0
Bhagalpur (meeting)	13 8 0
Bourdillon, Rev. F. W.	10 0 0
Butler, Rev. E. T.	15 0 0
Cannon, Rev. E.	10 0 0
Clarke, Rev. C. B. and Staff	8 7 9
Donne, Mr. S. W., European Missionaries and Staff	22 1 9
Ellwood, Rev. J. P.	14 0 0
Etheridge, Rev. F.	32 0 0
Gouldsmith, Rev. H.	20 0 0
Grant, Rev. C.	16 0 0
Hughesdon, Rev. C. H.	50 0 0
Bagraya Church	20 11 0
Jessop, Mr. S. J.	14 0 0
Kestin, Mr. A. C. and Native Staff	16 6 0
Myhra, Rev. C. G., Morse, Rev. S. R., and Native Staff	22 8 0
Parker, Rev. W. P., and Native Staff	10 0 0
Santhal N. C. C., by Rev. F. T. Cole	809 13 0
Do. Balance of Jubilee	520 14 0
Sums under 10s.	51 8 9
	Rs. 1696 14 3

Equal to Sterling, £113. 9s. 1d.

NORTH-WEST PROVINCES MISSION.

Marpha Christians (T.Y.E.)	19 0
Centenary	
Allahabad, Muirabad, Christian Village, by Rev. C. H. Gill	101 1 3
Ellwood, by Rev. J. P.	
Azamgarh	23 0 0
Basti, St. James'	13 0 0

Gorakhpur:	
Christ Church	40 0 0
St. Andrew's	45 10 0
Mussoorie, All Saints', by Rev. W. Hooper, D.D.	22 0 0
Pertabgarh	4 9 3
Trans-Gangetic Mission (Agents) 1 day's pay by Rev. W. G. Procter	10 12 0
Two Missionaries, Gond Mission	10 0 0

Rs. 270 0 6

Equal to Sterling, £18. 2s. 9d.
Allahabad, St. Paul's Divinity School, by Rev. J. H. Carpenter:
Master and Students 1 7 5
European Staff 1 10 7
(£21. 0s. 9d.)**PUNJAB AND SINDH MISSION.**

By Rev. H. G. Grey.

CENTENARY.

Church Offertories—	Rs.
Allahabad, by Rev. J. Symes	30 0 9
Amritsar, by Rev. T. R. Wade (and Sub.)	982 15 2
Bannu, by Dr. T. L. Pennell	15 0 0
Delhi, by Rev. C. Mayhew	150 0 0
Do., by Rev. S. Ghose	46 9 0
Dera Ghazi Khan, by Dr. Jukes	62 0 0
Dera Ismail Khan, by Rev. F. Paprill	110 15 0
Hissar, by Rev. H. W. Griffith	32 0 0
Hyderabad, by Rev. J. Redman	79 0 3
Karachi, by Rev. F. B. Sandberg	215 1 9
Kashmir, by Rev. J. H. Knowles	219 11 6
Lahore, by Rev. J. W. Papworth	35 9 0
Do., by Rev. Ali Bukhsh	10 11 0
Lyallpur, by Rev. J. A. Wood	27 8 0
Multan, by Rev. W. F. Cobb	40 11 9
Sabathi, by Rev. H. B. Cogan	12 0 0
Sanders, by Rev. M. C.	359 0 1
Sealkote, by Lieut. A. H. Riach	10 0 0
Jacob, J., Esq.	200 0 0
J. M.	50 0 0
Neve, Dr. E.	25 0 0
Nugent, Rev. C. P.	10 4 0
Wade, Rev. T. R., Amritsar boxes	259 10 4
Sums under 10s.	11 12 9
(Rs. 2995.8.4)	
Kotgur, by Rev. H. F. Beutel:	
Church Collection	16 6 0
Beutel, Mr. and Mrs.	75 0 0
Patwairi, Kumdois	10 0 0
Singh, Mr. Jaswart	40 0 0
Sums under 10s.	8 10 0
(Rs. 150.0.0)	
	Rs. 3145. 8. 4

Equal to Sterling, £214. 13s. 9d.

Batala Congregation, by Rev. T. E. Coverdale 3 4 0
Sukkar, C.E.Z. Mission House, by Rev. A. E. Redman 2 11 0
(£220. 8s. 9d.)**SOUTH INDIA MISSION.****CENTENARY.**

By Rev. E. Sell.

Contributions	12 9 9
Ellore	11 16 10
Gnanamuttu, Mr.	10 10 10
Madras, St. George's Cathedral, Offertory	25 3 11
Do., Northern Pastorate	1 6 8
Do., Zion Church	7 15 6
Masulipatam and District, Native Christians	10 3 2

Raghavapuram District, Missionaries and Agents, "One Day's Salary"	2	5	0
Richards, Rev. Dr.	19	6	
Thomas, Mrs. and Miss.	6	13	4
Whitefield, Offertory	14	2	
Nilgiri and Wynad Mission, by Rev. A. H. Lash :			
Coomoor Congregation	3	19	9
Manahotoddy Congregation	1	13	2
Ootacamund Congregation	10	12	6
Palamcottah and District, by Rev. K. S. Carr	30	0	0
Tinnevely Scripture Union, by Rev. L. G. S. Price	6	13	4
(£132. 17s. 5d.)			

TRAVANCORE AND COCHIN MISSION.

By Rev. E. Sell (Centenary) 63 5 5

WESTERN INDIA MISSION.

By Rev. W. A. Roberts.

CENTENARY.

Aurangabad, Agents and congregation, by Rev. R. Nowroji	20	0	0
Butcher, Rev. L. B. and agents	10	3	0
Jumna Offertory, by Rev. W. H. Dixon	7	10	6
Heywood, Rev. R. S.	10	0	0
Hodgson, Mr. G. H.	10	0	0
Jackson, Mr. J.	10	0	0
Malegam contrib., by Rev. F. C. Macartney	35	0	0
Nowroji, Rev. Ruttonji	10	0	0
Roberts, Rev. W. A.	10	0	0
Sums under 10s.	15	14	0
Rs. 138 11 6			

Equal to Sterling, £9. 6s. 1d.

ITALY.

CASTELLAMORE.

By Rev. H. Jackson.

Offertories (Centenary) 28 5 0

SAN REMO.

By Rev. H. Collings.

Sale of Work (Birthday Offering) (Centenary) 37 0 9

JAMAICA.

Sec. : J. R. Latreille, Esq.

Home and Foreign Missionary Society :
Kingston, St. George's Church (Centenary) 2 0 0
Morant Bay Church (Centenary) 7 1
(£2. 7s. 1d.)

JAPAN.

HOKKAIDO MISSION.

C.M.S. Workers, by Rev. W. Andrews For Palestine Mission (Centenary) 3 6 9

KIU SHIU MISSION.

Fuller, by Rev. A. R. (Centenary) 10 3 1

OSAKA MISSION.

By Rev. C. T. Warren.

CENTENARY.

Gray, Rev. W. R. and Mrs.	6	50
Tristram, Miss	5	00

Warren, Rev. C. T. & Mrs.	6	50
Sums under 10s.	26	66
Yen 44.66		

Equal to Sterling, £4. 11s. 10d.

Tokushima, by Miss Ritson 10 0
(£5. 1s. 10d.)

SOUTH TOKYO MISSION.

By Rev. W. P. Bancombe.

CENTENARY.

Awdry, Rt. Rev. Bishop	20	00
Bancombe, Rev. W. P.	6	00
Hamilton, Rev. H. J.	6	00
Lea, Rev. A.	6	00
Robinson, Rev. J. C.	7	00
Sums under 10s.	25	80
Yen 70.80		

Equal to Sterling, £7. 5s. 4d.

MAURITIUS.

MAURITIUS MISSION.

By Archdeacon Buswell.

T.Y.E.

C.M.S. Mission	10	00
Offertory	15	00
Harington, Rev. C. S. and Mrs.	27	20
Harington, Rev. C. S. and Mrs. (box)	32	40
Indian Congregation :		
South Central Pastorate	10	00
Quiet Day	8	80
Rose Belle	34	95
Pamplé mousses Quiet Day	8	64
Port Louis : St. Paul's Quiet Day	17	89
Rs. 164.88		

Equal to Sterling, £10. 14s. 8d.

C.M.S. Mission 5 7 7
(£16. 2s. 3d.)

CENTENARY.

Beau Bassin & Rose Hill	20	00
Blackburn, Rev. C. A.	20	00
Buswell, Archdeacon and Mrs.	100	00
Buswell, Miss	5	00
Curepipe Ch.	10	58
Juvenile Association	20	00
Moka	16	80
Nakadoo, V., and family	15	00
Northern Pastorate, by Rev. J. Ernest	26	50
North Central Pastorate, by Rev. J. F. Chorley	65	00
Port Louis, Evening Meeting	60	37
Prashin, by Rev. R. H. Pickwood	50	00
Rhandony	5	00
Rose Belle	13	01
St. James' Cathedral	35	34
St. Paul's Offertory	31	11
Do. (boxes)	18	05
Do., Girls' School, Mahe	13	28
South Central Pastorate	59	54
Southern Pastorate	40	00
Talbot-Coke, General	30	00
Vacoas Church	10	78
Sums under 10s.	30	29
Rs. 825.85		

Equal to Sterling, £50. 0s. 8d.

NEW ZEALAND.

GENERAL.

Williams, by Rev. A. F. (Centenary) 50 2 6

BLenheim.

By W. G. Filleul, Esq.

"In the name of the Lord Jesus" (Centenary) 5 0 0

WAIKAWA.

Filleul, by W. G., Esq. (T.Y.E.) 4 1 5

PALESTINE.

PALESTINE MISSION.

Jaffa, Contributions by Miss F. E. Brownlow (T.Y.E.) 2 0 0

CENTENARY.

Hall, by Rev. J. R. L.	294	14	10
European Missionaries	20	0	0
Native Church, Gaza	5	1	6
Jerusalem, by Rev. C. T. Wilson :			
Girls' School	1	11	10
Mission House (box)	2	0	0
(£323. 8s. 2d.)			

PERSIA.

PERSIA MISSION.

By Rev. C. H. Stillman.

T.Y.E.

Boxes	25	17	10
Julfa : by Mr. C. M. Johannes, &c.	6	8	9
(£32. 6s. 7d.)			

CENTENARY.

Julfa :			
Offertories on Easter Day	6	8	7
Boxes	7	12	4
Workers, One day's salary	8	12	4
Yezd	5	7	7
(£28. 0s. 10d.)			

PORTUGAL.

OPORTO.

One Hundred British Residents, Lires 500 each
(Centenary) 7 15 3

SPAIN.

BARCELONA.

By Rev. G. F. Jackson.

Birthday Offering (Centenary) 4 0

SWEDEN.

GOTHENBURG.

ST. ANDREW'S.

By Rev. S. W. Howe.

Howe, Mrs. (T.Y.E.) 16 6

SWITZERLAND.

CLARENS.

Sec. : Miss C. E. Hayward.

Meeting	14	3	8
Boxes	3	1	0
(£17. 4s. 8d.)			

DAVOS PLATZ.

By Rev. W. J. S. Emery.

Gleaner 5,120 (francs 25)			
(T.Y.E.)	1	0	0

CENTENARY.

Meeting	17	0	9
Barres, Rev. De (francs 10)	7	9	
Gleaners 5,129 & 3,906 (francs 25)	1	0	0
(£18. 8s. 6d.)			

TRINIDAD.

ST. STEPHEN'S CHURCH, TAVANA GRANDE.

By Ven. Archdeacon of Trinidad.

"Thankoffering" (Centenary) 4 2 4

IX.—SUMMARY

RECEIVED FOR	THROUGH ASSOCIATIONS. (See pp. 1-195.)		BENEFACTIONS AND COLLECTIONS PAID DIRECT. (See pp. 196-210.)	
	T.Y.E.	Centenary.	T.Y.E.	Centenary.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
General Purposes	17032 15 5	83230 2 2	19770 19 8	48225 6 10
Sierra Leone Mission	619 11 7	6 1 0	162 10 0	25 0 0
Yoruba Mission	458 16 2	35 12 0	—	—
Niger Mission	1844 10 8	126 16 1	176 0 0	6 0 0
Eastern Equatorial Africa Mission...	2533 14 5	119 2 10	169 0 0	—
Uganda Mission	3523 15 5	241 16 7	84 1 0	200 0 0
Egypt Mission	—	—	100 0 0	—
Palestine Mission	413 11 7	—	1 12 0	—
Persia Mission	150 0 0	500 0 0	11 4 1	5 0 0
Turkish Arabia Mission	630 9 2	—	—	—
Bengal Mission	740 18 11	142 18 4	276 1 0	95 10 0
North West Provinces (India) Mission	1654 16 0	12 11	260 0 0	1000 0 0
Punjab and Sindh Mission	1663 0 1	51 17 6	10 17 0	—
Western India Mission	289 12 6	—	—	—
South India Mission	689 2 0	10 0 0	18 0 0	1 0 0
Travancore and Cochin Mission	19 6 0	164 4 7	—	—
Ceylon Mission	371 11 11	41 0 0	1025 0 0	50 0 0
Mauritius Mission	—	100 0 0	—	—
South China Mission	497 7 5	—	—	300 0 0
Fuh Kien Mission	1336 18 6	13 16 0	425 0 0	50 0 0
Mid-China Mission	2468 11 0	30 15 9	312 7 2	786 15 6
West China Mission	132 4 10	—	50 0 0	—
Osaka Mission	905 7 11	—	350 0 0	5 5 0
South Tokyo Mission	—	—	—	—
Kiu Shiu Mission	480 11 0	—	—	—
Hokkaido Mission	611 3 7	—	100 0 0	—
New Zealand Mission	—	—	—	—
Rupert's Land Mission	—	7 15 8	—	—
Moosonee Mission	189 0 11	—	100 0 0	—
Mackenzie River Mission	—	—	—	—
British Columbia Mission	214 1 0	—	255 0 0	100 0 0
C. M. Children's Home	—	6 9 3	—	—
Gleaners' Union O.O.M.	—	—	—	—
Preparation of Missionaries	252 1 2	11 15 4	—	—
Ladies' Training Expenses	1 7 0	—	99 17 10	50 0 0
Medical Missions	193 14 1	2214 6 0	43 15 0	1482 2 6
Disabled Missionaries, Widows, &c.	—	121 13 10	—	129 10 0
Gordon Memorial Mission to the Soudan	2 0 0	26 3 0	—	335 5 0
Building Hospitals, Colleges, &c.	—	2 12 0	—	—
Working Capital	—	255 10 7	—	2058 5 0
Extension Work	52 3 8	55 13 2	—	10 0 0
Old Mortgage on C. M. House	—	22 14 10	—	212 10 0
Association Expenses	—	120 0 0	—	—
Special Missions, Home and Colonies	—	5 10 0	—	50 0 0
Special Missions to Native Christians	—	23 7 9	—	10 0 0
	39972 3 11	87688 7 2	23801 4 9	55187 9 10

OF RECEIPTS.

THROUGH GLEANERS' UNION PAID DIRECT.			FOREIGN AND COLONIAL CON- TRIBUTIONS PAID DIRECT.			TOTALS.		
(See pp. 211-213.)			(See pp. 214-217.)					
T.Y.E.	Centenary.		T.Y.E.	Centenary.		T.Y.E.	Centenary.	
£ s. d.	£ s. d.		£ s. d.	£ s. d.		£ s. d.	£ s. d.	
1223 6 7	1003 1 2		268 13 0	2338 8 7		38295 14 8	134796 18 9	
—	—		—	1 11 7		782 1 7	32 12 7	
—	—		—	—		458 16 2	35 12 0	
—	—		—	6 3 4		2020 10 8	138 19 5	
100 0 0	—		—	—		2802 14 5	119 2 10	
175 0 0	—		—	—		3782 16 5	441 16 7	
—	—		—	—		100 0 0	—	
—	—		—	3 6 9		415 3 7	3 6 9	
—	—		—	—		161 4 1	505 0 0	
—	—		—	—		630 9 2	—	
—	—		—	—		1016 19 11	238 8 4	
—	—		—	—		1914 16 0	1000 12 11	
16 0	—		—	—		1710 14 6	51 17 6	
—	—		—	—		289 12 6	—	
—	—		—	—		707 2 0	11 0 0	
—	—		—	—		19 6 0	164 4 7	
—	—		—	15 0 6		1396 11 11	106 0 6	
—	—		—	—		—	100 0 0	
—	—		—	124 2 0		497 7 5	424 2 0	
—	—		—	—		1761 18 6	63 16 0	
—	3 3 0		—	—		2744 16 9	820 14 3	
—	—		20 0 0	57 10 0		202 4 10	57 10 0	
—	—		—	—		1255 7 11	5 5 0	
—	—		—	78 10 11		—	78 10 11	
—	—		—	—		480 11 0	—	
—	—		—	—		711 3 7	—	
—	—		—	—		—	—	
—	—		—	—		—	7 15 8	
—	—		—	—		289 0 11	—	
—	—		—	70 0 0		—	70 0 0	
—	—		—	60 9 2		469 1 0	160 9 2	
—	—		—	—		—	6 9 3	
5 2 6	—		—	—		5 2 6	—	
—	—		—	—		252 1 2	11 15 4	
—	—		—	—		101 4 10	50 0 0	
3 0 6	26 19 9		46 10 0	5 0 0		286 19 7	3728 8 3	
—	—		—	—		—	251 3 10	
—	—		—	—		2 0 0	361 8 0	
—	—		—	—		—	2 12 0	
—	—		—	—		—	2313 15 7	
—	—		—	—		52 3 8	65 13 2	
—	12 2 6		—	—		—	247 7 4	
—	—		—	—		—	120 0 0	
—	—		—	—		—	55 10 0	
—	—		—	—		—	33 7 9	
1507 5 7	1045 6 5		335 3 0	2760 2 10		65615 17 3	146681 6 3	
						(See p. 220.)	(See p. 220.)	

NOTE.—The contributions for General purposes total to £173,002.13s.5d., and for Special purposes to £39,204.10s.1d. On page 570 these totals are quoted as £173,140 and £39,113 respectively; page 570 was printed off before the figures were finally adjusted.

X.—GENERAL STATEMENT OF RECEIPTS TO “THREE YEARS’ ENTERPRISE”

(For years 1895-6 to

RECEIPTS

“THREE YEARS’ ENTERPRISE” FUNDS:—

	£	s.	d.	£	s.	d.
Associations (<i>paid through</i>) (p. 218)	39,972	3	11			
Benefactions and Collections (<i>paid direct</i>) (p. 218)	23,801	4	9			
Gleaners’ Union (<i>paid through</i>) (p. 219)	1,507	5	7			
Foreign and Colonial (<i>paid direct</i>) (p. 219)	335	3	0			

65,615 17 3

CENTENARY FUNDS:—

Associations (<i>paid through</i>) (<i>including</i> £8 14s. 8d. added) to the Funds in 1902-03) (p. 218)	87,688	7	2
Benefactions and Collections (<i>paid direct</i>) (<i>including</i> £1,230 in the process of collection, &c.) (p. 218)	55,187	9	10
Gleaners’ Union (<i>paid through</i>) (p. 219)	1,045	6	5
Foreign and Colonial (<i>paid direct</i>) (p. 219)	2,760	2	10

£146,681 6 3

£212,297 3 6